

MISSIONARY

HERALD

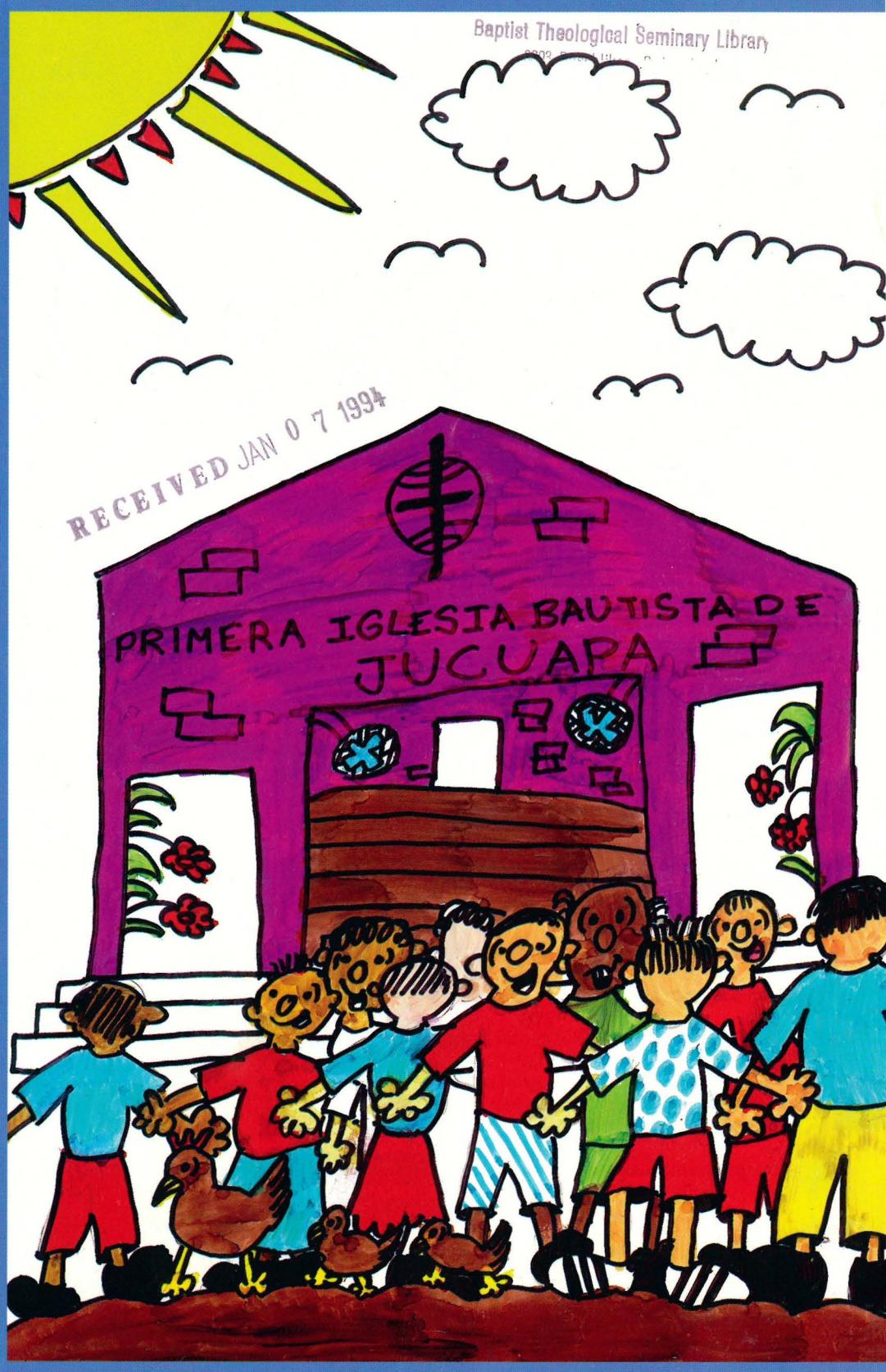
JANUARY 1994

FROM THE
MOUTHS OF
BABES.....

**STREET
KIDS ...**

A NATION
THIRSTY FOR
GOD.....

NEWS ...



PLUS DOUBLE TAKE ACTION PULL OUT

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Cover picture, drawn by Daniel Grote, is of the Baptist Church he goes to in El Salvador where his parents are missionaries.

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HERALD PRICES 1993

Bulk Church Orders

If you order the Missionary Herald through your church magazine secretary, the cost of a year's subscription (which is ten issues) is £3.70.

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The BMS shares in mission with:

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Zimbabwe				

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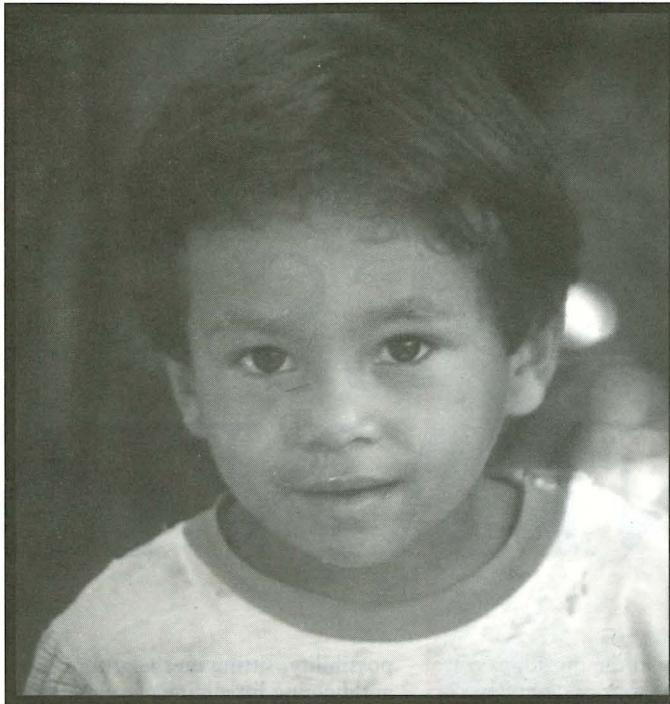
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Child from Cedro on the Litoral of Parana, Brazil

MISSIONARY

HERALD

A Happy New Year from all at BMS both at home and overseas. It is a year of change as far as the BMS management structures are concerned. The new Board of Management begins its work this month. As we say elsewhere in this magazine, the changes are designed to meet the challenges of mission today rather than reflecting the life of the Society as it was 25 years ago.

Certainly our Lord's challenge to work with him in his mission of love to the world has not gone away. A quick scan through any newspaper dramatically reveals vast areas of stark need, spiritual and material. Many people shrug their shoulders and turn away. "It's not that I don't care, but the problem is too big and what I have to offer is so small." Fortunately mission is not just about what we can give. It is about the whole Church world-wide, working together for world mission. We have already begun to work more closely with our mission partners around the world so that, sharing resources, we can decide together the priorities of mission. Missionaries from Mizoram in north-east India are now working in Nepal with the support of BMS. For some years Brazilian missionaries have been working with the church in Guyana, again with BMS help. But this is only the start of an exciting new era in mission which may bring about further changes in the BMS structure before too long.

This month, we home in on the needs of children and how these are being met by the Christian community in different places. Yet it is not just the needs of children that our writers are concerned with. It is about seeing children not as the "objects" of our concern, but as "subjects" who have a lot to offer to the life and witness of the church, if only we would let them. ■

From the Mouth of Babes and Infants

I arrived a few minutes late for my first prayer meeting at the Jardim Inamar Church in Diadema. A ten year old girl stood at the front leading the meeting in a quietly competent way.

A few days later I went to one of the church's preaching points in the front of someone's house. Junior, aged eight, youngest son of the family, got up to lead the meeting through hymns, prayers and readings before handing over to the pastor for a short reflection on the Bible.

Just a week after the BMS BiCentenary service in Westminster Abbey the church was gathered for worship, and coincidentally Djilma, a 15 year old girl, was asked to talk to the church on William Carey. For nearly 20 minutes with excitement enlivening eyes, voice and gestures she put the life and challenge of Guilherme Carey to her favela congregation. Djilma was thousands of miles in so many ways from the pomp of the Abbey, and yet, as Carey's life was relived through her identification with him and his mission, I knew where I'd rather be. Djilma is already a missionary with an established record of introducing Christ to her friends. Now that a preaching point has been set up in her own family's home, she'll have even more opportunities to develop her desire to witness about her Lord.

It's six o'clock on a Sunday morning, and men who've been at work even earlier than this during the previous six days, are arriving at the church to spend the bulk of the day constructing the church building. Financially poor, but spiritually rich, the progress on the building is entirely dependent upon the dedication of their one free day. It's not that the Lord is left to one side since all will be back at the church at six in the evening for training meetings and worship. The men not building will be teaching in the all-age Sunday School, or alongside their families in the worship having a Sunday-off. Many after downing tools will wash and then take part in an evangelistic meeting in someone's home before going to church. Alongside ▶

FROM THE MOUTHS OF BABES AND INFANTS

**Continued
from page 3**



"Praying before going to bed." Drawing by a child from Abingdon Baptist Church.

them, from six in the morning, will have been their sons and nephews, mixing concrete and mortar.

Month after month I was humbled and impressed by the participation of the Jardim Inamar children in their church. Impressed too by the space that adults gave them, and their own example of life that encouraged the children to follow.

One night while a BMS Action Team was in Brazil I went to pick up the team members from a meeting they'd been attending. The small room was packed and everyone was in prayer. One person was praying aloud, and for over 20 minutes thoughtfully and sensitively interceded for various people and situations. Eyes open I craned around the door frame to see that a girl of eight owned that voice and prayer.

I'm not writing about some sad aberration of prodigious childhood. I'm writing about the children of São Paulo's poor who live in the great favela sprawl that perimeters this city of cities. Children who first went to school at seven, and perhaps only enjoy two hours of schooling daily. Children who eat just once a day, and not always that often.

Their example encouraged us to see children not as objects of what churches do to them, but subjects able to participate intelligently in the life of the Kingdom. Sometimes that meant just very simple things, as in some churches that took crayons and paper away from the youngest children in holiday clubs saying that they didn't know how to write or draw, and where we would gently but firmly show a different

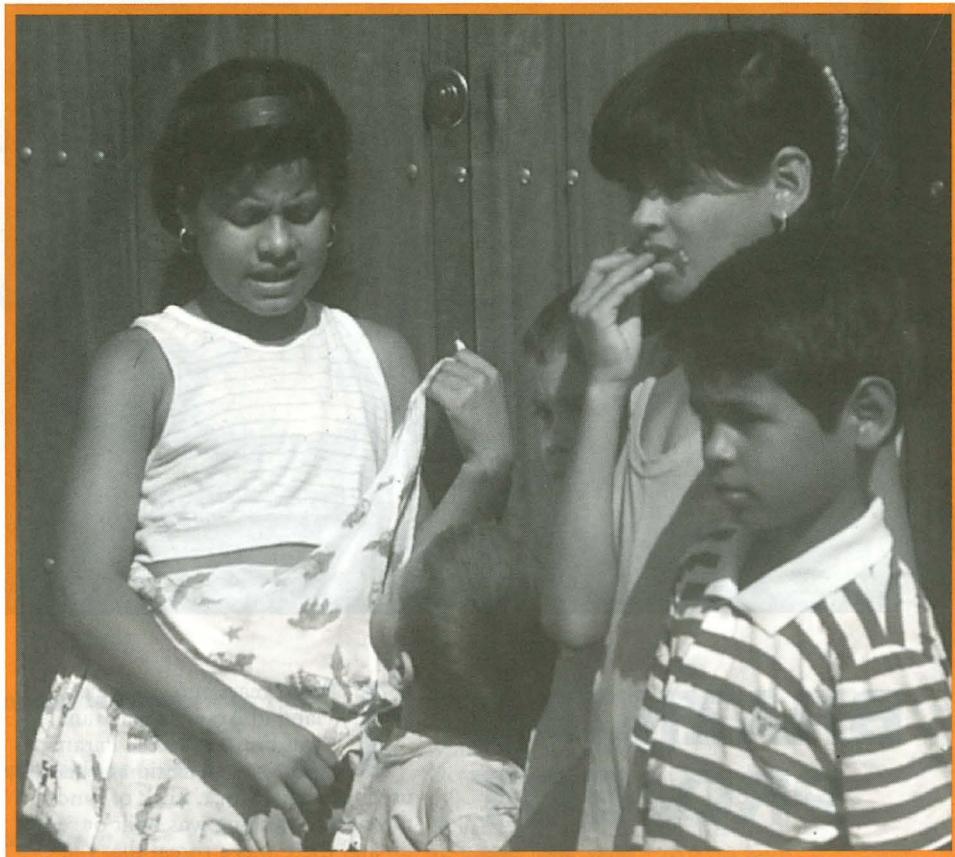
possibility, sitting on the ground and helping little hands to clutch a crayon and draw dreams.

One time it meant meeting a middle-class Christian mother and her two young daughters. They were deeply concerned about the children of a group of favelas near their opulent block of flats, but they were deeply frightened too. One of the favelas was the notorious 'Buraco Quente' or 'Hot Hole' and another 'Levanta Saia' (Lift Skirt!) named after its tendency to be flooded chest high with filthy polluted water at frequent intervals.

Well out of our area, we couldn't offer long-term help, but we took them by the hand into those favelas. We made contact with good Christians who were discouraged by the failure and closure of every congregation but one. We prayed with all these people and managed to get the loan of the hut that had served as a Pentecostal church (complete with flood marks at chest height), and started to paint. We helped them (the mother, her daughters, and by now some friends from the favela and others) to plan their work with children, shared ideas, resources and materials, and helped with the activities in a steadily less conspicuous way, and eventually left them to it. We would have liked to have been able to help develop things into a congregation, but it was still early days, and they themselves wanted to take things one step at a time.

Eventually in the Vila São Pedro favela in São Bernardo we were able to plant the congregation we had always dreamed about for that favela. It was very much a plant from scratch with no existing work

*Favela
children
Jardim
Olinda,
São Paulo,
Brazil.*



or resources, apart from our own, to build on. We didn't want to start with children's work in the hope of being able to reach adults through their children, although it would have been easy to develop overnight a work with hundreds of children. We had our first meeting for worship and invited those who had known us through our work to begin a Christian community in Vila São Pedro, and start to follow after Jesus. Many people responded, and from the start children made their own response.

We didn't begin with any special activities for children; instead we related children to the main aspects of the congregation's expression of Christian community: the Sunday late afternoon service, the weekly prayer meeting, and the base communities in people's homes. The children came into their own. Able to read, unlike many adults, they were the key to the reading of the Bible and the learning of songs and hymns for worship. Some Christian work in favelas tends to leave to one side the use of books like the Bible or hymn books, but we felt that this raised more questions than it answered, and apart from any other consideration literacy and the Bible are keys to the spiritual and material liberation of the poor.

Just for a couple of Saturdays I gathered some of the children to learn and sing the core hymns and songs we wanted to introduce in the first stage of the church's life, and quickly a Brazilian member of the planting team caught on to the idea, and took over. They could then either teach songs or boost the congregation's confidence whilst

learning. Parents would ask to take a hymn book home, and during the week their children would teach them the words of the hymns we were singing. In just a few weeks we'd built up a repertoire from scratch of over 30 songs and hymns. Thanks to the children!

I could have written about other aspects of children's lives in the favelas of São Paulo. I could have written about the violence and the killing inflicted on the 'rubbish that litters the streets' (the perspective of some of the rich and uncomfortable in Brazilian society). I could have written about the schizophrenia of South America which on the one hand so readily idolises and idealises the young, but with the other smudges them out of existence. I have written another story. A story about hope, and

story about babes and sucklings from whose lips God has drawn forth praise.

Some time ago I was visiting an British Baptist church for an afternoon missionary event. I asked the leader how long I had and received the reply, "Well, the children are here, so you've got as long as the children'll give you." Perhaps he may read about São Paulo's children?

Paul Holmes

5

o h i e r e u



Boys at a day-care centre in São Paulo, Brazil.

BRAZILIAN PROJECT FOR STREET CHILDREN

Three years ago a piece of land in Araucária, Paraná was donated to the Paraná Baptist Convention to be used for social work. Lack of funds meant that nothing was built or set up and there was a threat that the Council would take back the land at the end of the year.

We prayed about this situation and asked the Lord what should be done. Contacts were made both to Tear Fund and BMS (through the Fund for the Future) requesting a grant to build at least one house so as not to lose the land.

The Lord answered our prayers promptly, and now not only one but two houses are being built. Praise the Lord! Both houses are standing, one of them already has a roof, and the inside of the houses are now being completed.

Our aim is to build four houses on this piece of land with a couple in each house taking care and looking after, full-time, eight street children. We also hope to build a workshop, a place where the children will have opportunity for training in specific areas and will be able to develop different activities.

To say a little about ourselves, I am Ruth Punchard da Silva, English and a BMS 'missionary kid' graduated in Psychology in Brazil. My husband Wanderval Pereira da Silva, is Brazilian. He has also received a call from the Lord for this ministry and will help in the administration and maintenance. We are both missionaries of the Lar Batista Esperaná which is an entity linked

with the Paraná Baptist Convention and we will be working as co-ordinators of the project in Araucária, responsible for the administration and maintenance.

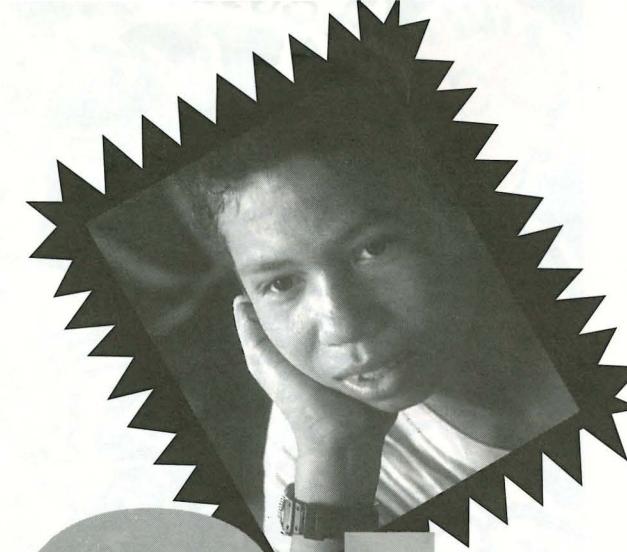
We will be the first houseparents, and are praying and looking for another couple to take care of the second house. When we have four houseparents working we will then step out and work as the 'relief couple', looking after the houses at different times so as to give the couples their deserved rest. We will also have time to give support and orientation to both the houseparents and the street children.

In the house where we will be houseparents we will be working with girls between the ages of six and twelve living in a family situation. During part of the day they will go to school and, during the other period, they will be doing homework, chores and other activities such as cookery, needlework or crafts in general, and a period of leisure.

The Lar Batista Esperaná will not be supporting us financially so our next step is to find regular support for the maintenance and running of the Project at least in the beginning until we are able to make the project self-supporting.

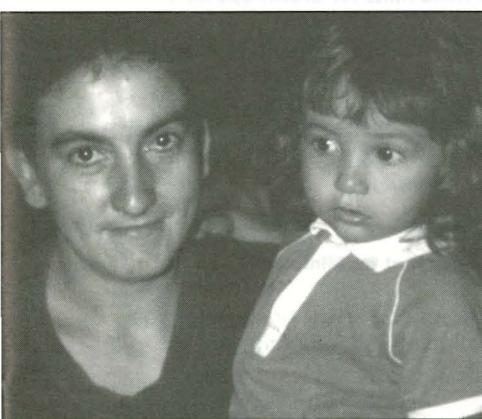
This new venture will need much prayer in choosing the couples to care for the children, and knowing the best way to receive, support, and show love to these needy children.

Ruth Punchard da Silva



Street CHILDREN

by Adam Hougham. Adam who wants to work in journalism, is a pupil at a Didcot school. He spent two weeks with us doing work experience.



*Top: Boy from a favela in Fortaleza, N.E. Brazil.
Above: mother and child, Cedro, Litoral, Parana.*

Vigilante groups are going around the streets of Rio de Janeiro at night and shooting homeless children as they sleep.

Today in Brazil, there are around thirty million children that are living below the poverty line. Of these, over a million are homeless children living on the streets of Rio de Janeiro and São Paulo and other large cities. Unfortunately, it seems that nobody wants to have to deal with them, except for human rights organisations.

It is hard to stop these groups because many have the protection of the police or government. They use the excuse that they are providing a community service and they should be thanked not condemned.

Humanitarian Organisations know that this is just their excuse to wage a private war on the street children living in the cities.

In an eight month period, almost 1,500 children were assassinated, according to a recent survey. It is thought that there are around 15

'Death Squads' operating in Brazil.

The Child and Adolescent Law which was passed on the 12 October 1990, says that no child is to be neglected, exploited, or subjected to any form of cruelty or violence. This appears to have been ignored because children are still being murdered at the rate of about 40 per month.

In 1991 a survey proved that almost half of the adolescents living in São Paulo were heavy drugs users and that some are employed by the local drug gangs and earn their living delivering drugs or acting as look-outs for groups. Many of these drug runners, are between the age of six and 13 and are therefore under the legal age for working. Last year, the local media had emphasised the amount of juvenile crime in the cities and since then, violence has been increasing.

It wouldn't need much money to sort out the problem of the street children, but what is lacking, is the motivation from the politicians and government authorities. However, things may be changing, in a new initiative presented by the government, they have pledged to provide aid for children over a period of five hundred days until the end of 1994. During this time, they have set out 29 goals to be achieved including vaccination for 80 percent of children and women of child-bearing age.

Adam Hougham

HOW TO STAY YOUNGER LONGER



Five ways to enter the mind of a child



1 Read this article about *Look* magazine.

Children like *Look*. They enjoy the competitions. They groan at the jokes. They look at the pictures. Some read the cartoons. Some even read the articles. The magazines are taken home and read to families. Sometimes they are even taken to school.

Grown-ups sit on *Look*. Sadly, however, some children never get to see a *Look* magazine.

2 Handy hints for Grown-Ups No 2.

Tell the children about *Look* and get them to take out a subscription themselves. The orders still have to come via an adult, but if the children pay for it out of their pocket money, they will appreciate it more. After all, what's around 10p a copy to most children today? Occasionally our readers drop us a line to let us know what they think of *Look*.

"I enjoy it and like the competitions."

"I have been trying to win a competition for a very long time."

We have a steady stream of entries for the various competitions. As they seem to create the most correspondence, we have increased the number of competitions recently. Some are difficult, some are easy, some involve words, some are for those who enjoy numbers.

3 Handy hints for Grown-Ups No 3

Let your children have a go at the competitions during those spare moments before Sunday School, or when they finish their activity early. It beats having them tear around the hall pulling the posters off the walls. And why not collect the competitions together and send them off to *Look* for them? We offer real prizes.

"I really enjoy *Look*. The information about other countries is very interesting. I also enjoy the jokes!"
"I like reading about children in other countries."

This is the main purpose of *Look* - it's good to know that occasionally we achieve our aim.

4 Hand Hints for Grown-Ups No 4

Take five or ten minutes once a month to highlight one of the articles with your Sunday School children. Write to BMS or ask your local BMS Representative for back-up material.

Handy Hint for Ministers

Use a *Look* article or story for you children's talk or Family Service.

5 Hand Hints for Grown-Ups No 5

Encourage your children to take *Look* to show their teachers. It is a simple way to create a link between the child's Sunday life and the everyday world.

"The jokes make me laugh."

6 Handy Hints for Grown-Ups No 6

Read *Look* yourself. You are, however, not allowed to enter the competitions. Your job is to send letters of praise and blame. These will not be printed but you may receive a free balloon.





Sarah Prentice

What About the Family?

Imagine a small group of people planning their coming Link-Up visit.

(CP = Contact Person)

A. All the family are coming aren't they?

CP. We won't know for another couple of weeks, after I've spoken to them on the phone.

A. You ought to make it clear that we are expecting them all.

B. The Sunday School children particularly want to see the children.

C. After all, we are supporting the family. We ought to see them all so people can get to know them.

CP. I think it might be a good idea to discuss this. I was a bit surprised when I got the letter from Didcot saying that I would have to contact the missionaries and talk about who was coming. I rang Didcot and asked why they weren't all coming, people were expecting to see them all.

C. After all, we did ask for our Link-Up to be a family. We've got all these families in the church and...

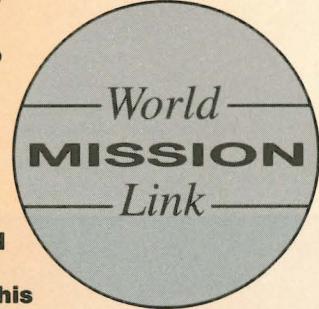
CP. The person at Didcot explained that sometimes children are in school, so that creates problems. And sometimes children don't travel very well and get upset meeting new faces. Some missionaries' children find being the centre of attraction very difficult to cope with. Imagine what it must be like if you are a shy person.

B. But surely it's part of their job. They commit themselves to visiting Link-Up groups.

A. The missionaries commit themselves, the children don't. My children would hate to be on platforms all the time.

B. Well I'm not happy. How do we explain to people why they're not all coming.

CP. Wait a minute. We don't yet know. The person at Didcot said some missionaries arrange to come for part of the visit as a family - say Saturday and Sunday morning, and then children and Mum go home and Dad stays on. But if it's really not right for the children, then we've got to accept that. After all, we wouldn't be prepared to force our children into something like this would we? When it comes to it, we'd all do what's right for the family, wouldn't we?



Families are different. Family responsibilities differ.

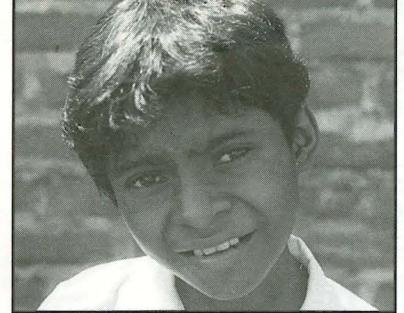
Missionaries know churches like to see all of the family, but, in the end, they must do what is right for them at that time. That sometimes means only one adult is able to come, or that the rest of the family come just for a small part of the visit.

And, finally, children are not forgotten in the new BMS resource material - Power Pack - one section gives ideas for things you do with children. Write and ask for a copy.

children
Oh

Fernando's Sauce

A story about a child in El Salvador, told by Daniel Grote.



(1)

Meet our friend Fernando. (1) He lives with his grannie, who is called Luz, his mum, Eva, (4) and his older brother, Elvis. They all live in a part of San Miguel called La Presita.

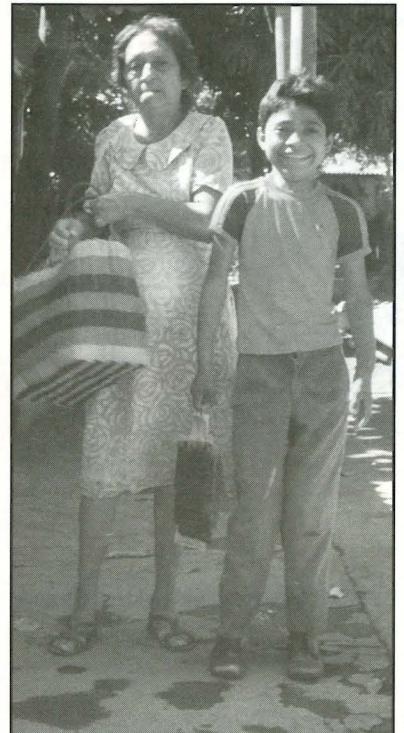
Fernando goes to school every morning, but when he comes home the whole family works together to earn a bit more money. Fernando's cousin, Irma-Luz, comes round to help too.



Cartoons by Daniel Grote

Luz buys big bags of sauces from a local warehouse - tomato ketchup, mustard and worcester sauce.

Irma-Luz puts small amounts of the sauce into little plastic bags. Then Luz seals up the little bags, using her iron.



(2)

Fernando staples the little bags onto card - old cereal packets cut into strips.

Then Luz and Fernando (2) go from door to door, selling the little bags of sauce.

The big bags that Luz buys cost 23 colones each (that's about £1.50). They fill 18 little bags from each one, and sell them for three colones (19p). It takes about three days to sell them all.

There's always time to play afterwards though. Here's Fernando with Daniel and Cameron. (3)

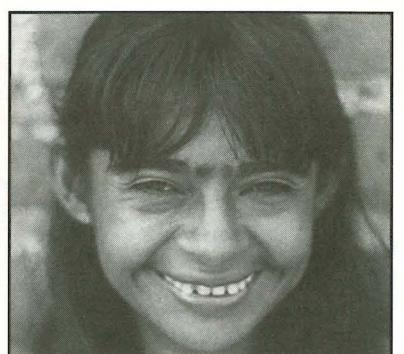
Goodbye!.



ch i l d r e n



(3)



(4)

Discussion Starter.....

1

A thinking game

What adjectives would you use to describe children? Would you add any after reading Paul Holmes' article, (p3) or Daniel Grote's story (p10) depicting typical scenes in the life of a Salvadoran child?

2

Eleven reasons to abolish Sunday school.

Last year the Baptist Times carried an article about a Baptist minister from Manchester who had drawn up "Eleven reasons to abolish Sunday School" and had published them in the Baptist Ministers' Journal. Briefly they are as follows. Sunday school :

- distorts the worshipping community (between active/passive)
- segregates the church (who else likes to sit at the front?)
- impoverishes worship (when the children leave so do the church's most valuable resources)
- damages the place of teaching in the life of the church (teaching will be seen as mainly for the children)
- is anti-evangelistic (children never stand next to a believer moved to tears and conclude that Christianity is learned rather than lived)
- inhibits Christian growth
- gives the wrong message to children
- gives the wrong message to the community (Church and the Christian faith are seen primarily for children)
- diverts churches' investment in the future (What does it say to children if we prize them for what they may one day become, rather than what they are today?)
- inhibits church growth (Teaching has been downgraded to a children's activity)
- enshrines an unchristian view of children (Jesus used children as an example of the way to enter the Kingdom; we see them as empty vessels which need filling by the knowledge of their elders.)

Do you have a Sunday school at your church? What message does it give to both children and adults in your congregation, and to the wider community?

What priority does your church give to children's work?

How many people from your congregation serve in this way?

Is this a fair use of personnel resources?

Compare the way children are involved in Brazilian churches with the way children are regarded in your church. (see Paul Holmes article p3)

3

More about Sunday schools

Do the adults know what takes place at Sunday school? What percentage of time is given over to teaching, worship, outreach, prayer, and other things?

On what basis are the teachers chosen?

4

More about services

1 Do you think there may be things in your services which are turn-offs for children?
2 Write a list of the things which would attract and hold children's attention in a church service.

3 Are they lightweight, trivial, or can deeper faith and world issues be explored successfully in a church service with children?

4 How could you explore "Street Children" (p7), the article written by Didcot Schoolboy, Adam Hougham, meaningfully with children? Try rewriting (p7) the "Child and Adolescent Law 1990" sensitively, with illustrations.

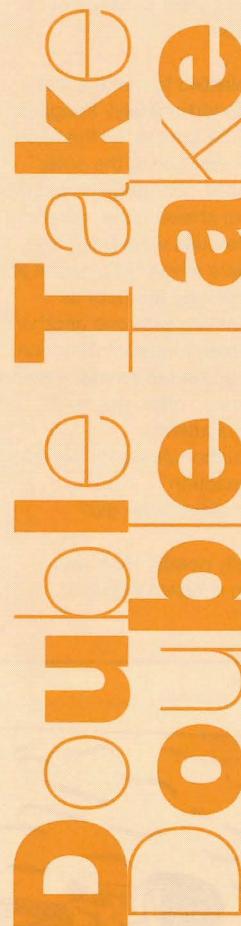
5

Opting out

How much do you know about what takes place in a school assembly? How important is school assembly? What sort of things do you think should take place there? How much does our multi-faith society influence what happens in school assemblies and religious education in schools?

D

DOUBLE TAKE? Double Take is a way of using the Herald to consider, more deeply, the theme which is highlighted each month. Whether used privately, within a missionary or house group, or as part of Sunday worship, the hope is that a better understanding of the issues will lead to a change in attitudes, to a commitment to prayer, to involvement in mission and to action.



6

Where there is no snow

What are the problems in raising children in a different culture? (see Carole Whitmee's article p16)

With a group of children, explore the experience of Susama in hospital. Ask the children how they would have felt, especially as her mother couldn't be with her. Develop the discussion into an improvised drama.

Bible Study

Reading Matthew 21: 12 - 16

There were four groups of people Jesus met in this short passage of Matthew's gospel.

1 Those who wanted to make a fast buck or two - extortionately! Imagine the hubbub of the temple; all the hustle and bustle that went on in the outer courts; the money-changers changing foreign coins for shekels (the currency in which temple dues were paid) and the pigeon sellers who sold pigeons at a profit to be used by the poor as offerings, competing with one another, raising their voices to attract attention. People milling around the stalls, jostling to see what was on offer, maybe haggling over payment.

Into this situation Jesus came, and what was his reaction?

Why did he react as he did?

2 The physically needy. How was Jesus' reaction different here?

3 Then the chief priests and the scribes, the "religious" people, who had witnessed both the expulsion of the money changers and sellers, and the healing of the blind and lame. (Note that the money changing stalls were controlled by the family of the high priest Annas.) How did they respond to Jesus? Put words in their mouths; what were the kind of things you imagine they were saying?

4. And lastly, the young children. To begin with they are almost slipped into the narrative as an afterthought. Yes, the children were in the temple too, seeing all that Jesus did, and how he reacted and responded to the various people.

What were the children doing?

And what did Jesus say to those who were objecting to the children's shouting?

In fact Jesus' response seems to draw upon both Psalm 8:2 (GNB) *Your praise reaches up to the heavens; it is sung by children and babies.* and the

Apocryphal Book of Wisdom 10:21 (RSV) because wisdom opened the mouth of the dumb, and made the tongues of babes speak clearly.

Take time to think about and describe the sounds and noises made by the very young. Since Jesus is saying these sounds are 'perfect praise' what should our reaction to young children making noises in the house of God be?

Are we valuing young children as part of our praising congregation in the way that God would want us to?

Reading Mark 10: 13 - 16

We are not told who the 'they' were; they were just nameless people bringing their children to Jesus. They weren't special children; they were just ordinary. The fact that Jesus took them in his arms indicates their size.

What was it about Jesus that people actually wanted their children to meet him?

As followers of Jesus, are we honestly striving to be like Jesus in this respect - winning the love and affection of children?

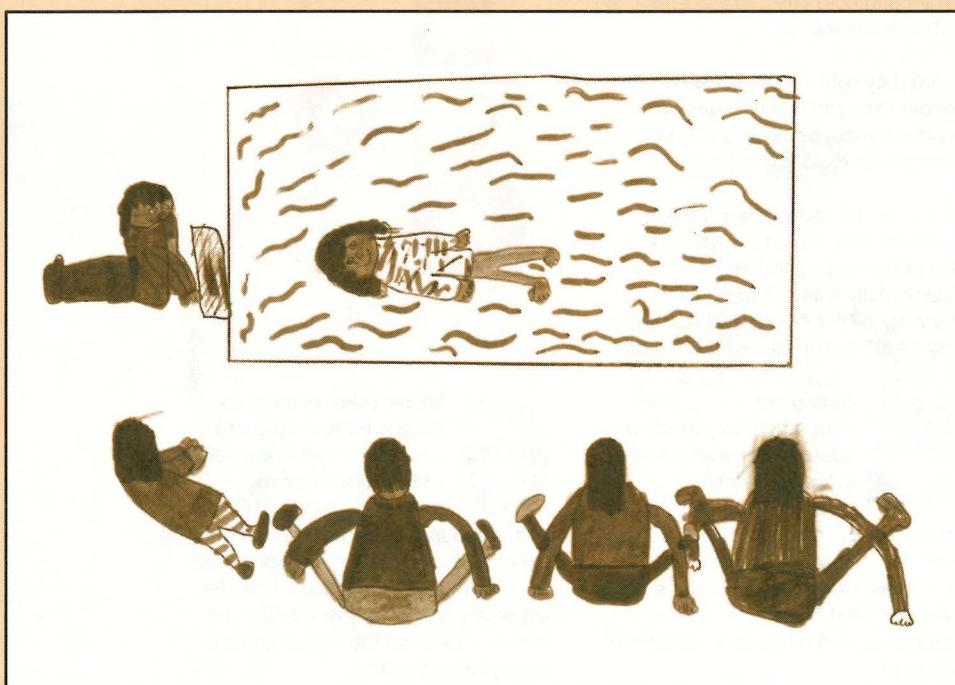
Why was it Jesus rebuked the disciples? (Note the word translated as "indignant" is the only time this word is used of Jesus; it is a strong word, implying anger.)

In what ways do children set the pattern we should follow for entering the kingdom of God? In what ways do adults' and children's perceptions of God differ?

What further response did Jesus make to the children?

(Note the word "bless" is a Greek compound word used nowhere else in the NT; it carries the meaning "he blessed them fervently again and again.")

"My sister getting baptised." Drawing by child from Abingdon Baptist Church.



Action Points

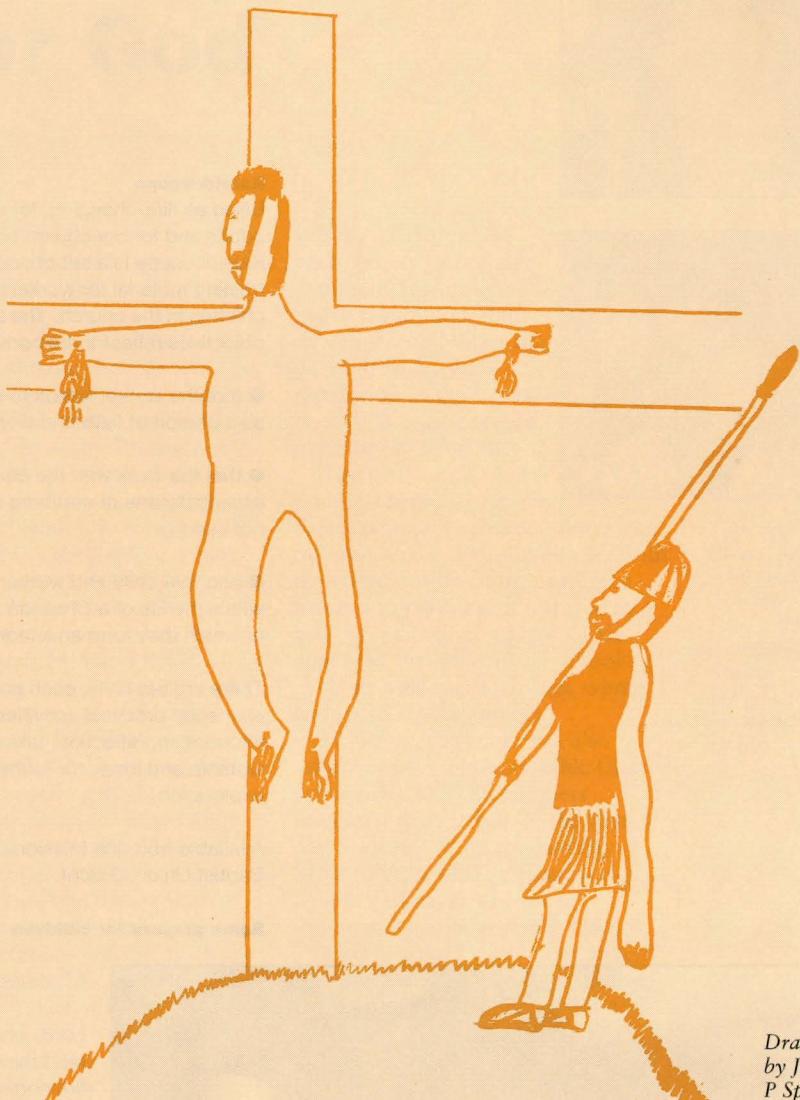
1 **Playing the numbers game**
Carry out a survey of children living around your church. How many actually know about your church's activities for children and come? What interests children nowadays? What percentage of their time do they spend watching TV, playing with friends, spending money or in a church activity?

2 **Getting to know the mums and dads too**
Use your Parent and Toddler and Playgroups as a springboard for evangelism. Get to know the parents and invite them to special services at Christmas, Easter, Harvest etc, or hold a barbecue on a summer's evening or a barn dance. Use opportunities like the birth of a baby as a means of friendship evangelism. Organise a meal a day for the new mum and her family and invite her to your fellowship.

3 **Give the mums and dads a night off**
As members of God's wider family, how about 'adopting' a child or children in your fellowship? Offer to babysit for the mums and dads. Think about running a crèche when there is a church family day. Get to know those in your church who are childminders or nannies.

4 **Children of the King**
Have a special campaign to introduce Jesus to the friends of your Sunday school children and to other children in your locality. Have a Saturday morning club, or hold a Holiday Club - at the end of the holidays, when the children are most bored.

5 **Go back to school**
Use the opportunities that exist in schools to take on the role of a Parent-Governor. Be a means of influencing the education of your child and other children too.



Drawing by James P Spiller

Double Take

Worship.....

Kaleidoscope

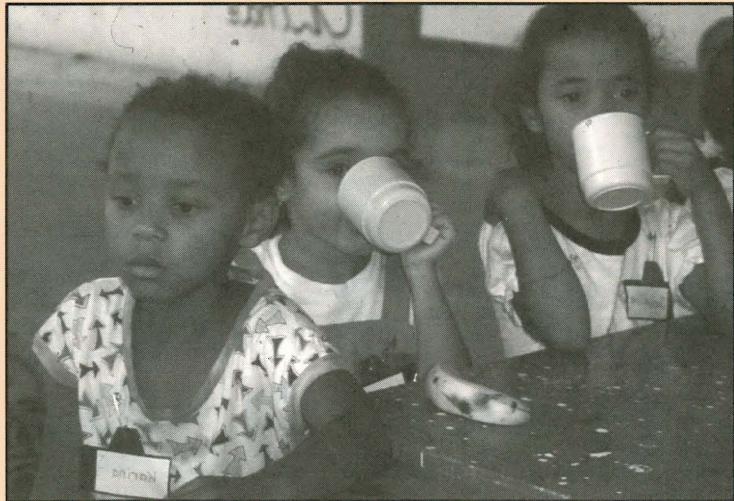
Billed as 'life-changing, for children, for adults and for our church communities' Kaleidoscope is a set of ecumenical training material for workers with children in the church. The aims and objectives reflect three convictions:

- that the worker needs to be affirmed as a person of faith and worth,
- that the work with the child is essentially one of nurturing ("teacher" is not used),
- and that child and worker are set within the life of a Christian community of which they form an integral part.

There are ten units, each containing six elements: practical activities, information, reflection, taking stock, worship and ideas for further exploration.

Available from the Mission Office, Baptist Union, Didcot.

Some prayers for children



Colours: Red

Lord, when I think of red I think of:
fire engines...
flames...
traffic lights...
...when I am angry, I get red;
I get red in the face,
red in the nose,
red inside.
So please help me to
use my anger
to make the world a
better place
and hurt neither
others nor
myself.

God's presence

When I wake up in the morning,
thank you, God, for being there.
When I come to school each day,
thank you, God, for being there.
When I am playing with my friends,
thank you, God, for being there.
And when I go to bed at night,
thank you, God, for being there.

Pets

Father, thank you for our pets.
We love our dogs, our cats, our
gerbils...

Thank you that they give us so much
fun.

May we look after them wisely
for you have entrusted them to us.

I don't like

I don't like toads, spiders, rats or
snakes.

Sorry, Lord, but there it is...

There are times when I don't
understand your creation.

Feeling down

Lord Jesus,
everything seems to have gone wrong
for me today.

I'm feeling very little
and people seem to hurt me so easily.
Thank you for always being there.
Thank you that you care.

This is our town

This is our town, O Lord,
roads roaring with traffic,
skies busy with planes,
streets crowded with people,
shops selling their wares,
trains sounding their hooters,
bikes ringing their bells,
people laughing and talking,
children skipping and shouting,
mothers pushing their prams,
fathers cleaning their cars,
grannies walking so slowly...

This is our town, O Lord.
Guard it for us and keep us safe,
now and forever. Amen.

(Taken from 'Prayers for Children' compiled by Christopher Herbert, published by National Society/Church House Publishing and used with permission)

'Prayers for children' is available from all Christian bookshops or by mail order from Church House Bookshop, Great Smith Street, London SW1P 3BN price £9.95 plus £1 p/p per copy. Cheques should be payable to Central Board of Finance.

A Nation Thirsty for God

Elizabeth Allford has found working in Albania, just for a few months, an exciting time.

For over 40 years the people of Albania have been oppressed. For over half of that time they have been told that God does not exist. The leader banished God from their society. parents could not tell their children about God. That meant, no Sunday Schools, no Christian Unions, no Christmas and no Easter. But God says: "I will never leave you or forsake you," and "No longer will man teach his neighbour, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest." (Heb 14:5 and 8:11).

On arriving in Albania, we found a nation thirsty for God. Despite

being told there was no God, God had revealed himself to the hearts of the people. Yes we did see some of the horror stories that Bill Hamilton's television reports showed, but nevertheless we saw the hope in people's hearts.

Nassi, a young man, had met two Christian ladies who had arrived in Albania before it officially opened. In their eyes he saw a peace and joy that he could not understand. They gave him a New Testament.

He started to read it and, in his own miraculous way, God explained to Nassi the sparkle he had seen.

"The eye is the lamp of the body. If your eyes are good, your whole body will be full of light. But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!" (Matt 6:23)

Nassi needed no teaching, God taught him by his Word. God had prepared him as he had prepared the hearts of many to respond to him, once they were given the opportunity to do so.

We were thrilled to be asked to head up the BMS Action Team last summer. This team concentrated on the children of Bregu i Lumit, a

suburb of Tirana. A wide variety of people live there, including a gypsy community and those who had upset the party. It had a poor reputation in the capital because it was seen as a place of punishment.

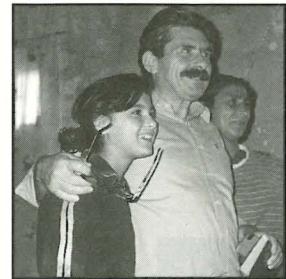
The BMS team were asked to help repaint the local secondary school and to clean out and repair the toilet block. With the co-operation of the State, the block was rebuilt and restored to a healthy, useable condition. This benefited the majority of school-age children and many parents, who were also staff members.

However, the team was also asked to run a Holiday Bible Club for two weeks. The numbers increased daily, from 70 the first day to over 300 on the last day. Most of these children and young people had never had the opportunity to hear about God.

Vironi, an old gentleman, taught English. He encouraged his young students to go into the capital on Sunday mornings to hear English being spoken at the International Church, where they also heard the gospel. His own son, Bledi, had just been baptised when the team arrived. God had already set his seal upon Bledi and started to work in the hearts of the young people.

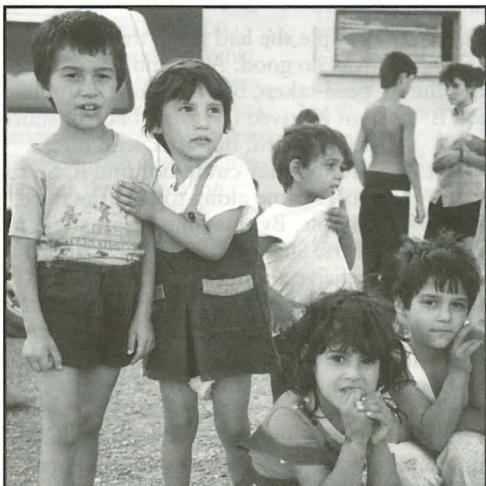
The BMS team stayed in families and the Italian Pastor who works alongside the BMS in the European Baptist Federation, was able to visit families. He started two Bible studies in one of the homes. As a result, seven young people and two parents have become Christians, including one of the gypsy girls.

It was certainly an exciting time to be involved in the Baptist Work in Albania. God has indeed put his arms around the children of Bregu i Lumit. He sent the team to work in their school. He sent Saverio Guarna to be their pastor. But most of all he sent Jesus for these children and now they are free to hear about him. Pray for the children and the work of EBF in this community.



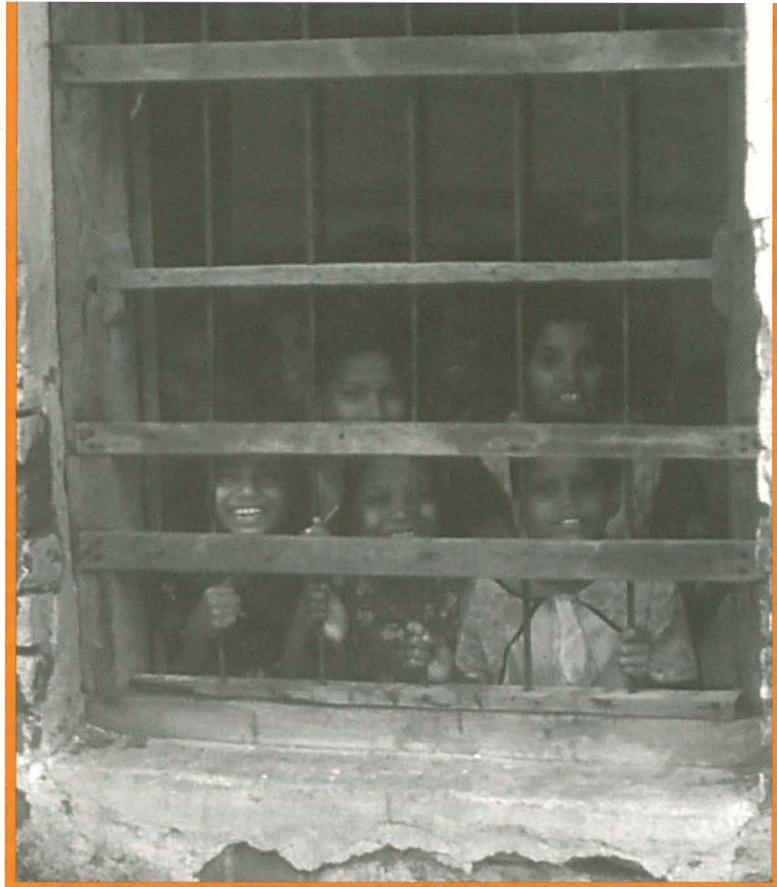
Top: Pastor Saverio with mother and daughter from gypsy community.

Above: Vironi with Bible study group.



Children from Bregu i Lumit in Albania.

Elizabeth and Steve Allford
are BMS Zaire missionaries who have worked for a short while in Albania. They are hoping to return to Zaire before too long.



Girls peering through the window of their hostel, Balangir, Orissa, India

SOMEONE has to be with them

Carole Whitmee lives in Balangir, in the State of Orissa, India. She is Superintendent of a large Girls' Hostel. However, it is not easy being "mother" to a large number of children, especially when they go sick.

The holidays arrived with something of a relief for those of us who work in the hostel. The rainy season is not the healthiest time of year and this year one girl after another kept going down with fever. Most were not serious and responded to treatment, but four girls had fevers that, in spite of a lot of medicine, did not respond and the cause could not be found. Eventually they had to be admitted to hospital.

Manguni was first. She has sickle cell anaemia and that adds to her problems. The hospital was so full when she arrived that a place on the floor was all that could be found for her. She was followed by Kalika and while Kalika was there Susama joined her. It was with some difficulty that we got them into adjoining beds. No sooner were they back home than Smita had to go.

Two of them needed blood transfusions and we had to find our own donors. Manguni needed three transfusions and Susama two. They both had the same blood group so we needed quite a number of donors. The Bible School students and other young men from the compound were very good in becoming donors for us.

I became a familiar figure at the blood bank. I arrived there one morning to find out Susama's blood group, only to be told that the

sample she had given the day before was no good. A second had already been taken, but the blood-bank had not received it. I went back upstairs to the ward, but after searching around they could not find it. So the nurse came along to take the third sample. By this time Susama was in tears. She was already very apprehensive about the whole idea of a blood transfusion. However another sample had to be taken. This time I collected it myself and took it to the blood bank and waited for the result.

We always have to do so much more for patients in hospital here. Someone always has to be with them. I was making visits twice daily for most of the time these children were in the hospital. I got to know most of the medicine shops around the hospital as I went to buy the medicines prescribed.

We usually call on parents at such times to come and help look after the children, but Kalika has no mother and Susama's mother had just given birth so a hostel staff-member had to be there much of the time, including the night.

We are thankful to God that in spite of everything our children are now well. Susama and Kalika were in the first and second place at the annual examination, so we hope that this time off school will not affect their school performance. ■

CALL TO PRAYER

WEEK

4**January 23-29**

BRAZILIAN BAPTIST CONVENTION

(Since printing the last edition of the Herald we have made an alteration to the Prayer Guide and moved the above subject to Week 4)

This week we remember the work of the Brazilian Baptist Convention, with its headquarters in Rio de Janeiro, and its General Secretary Salovi Bernardo. Also in Rio are the headquarters of the National Missions Board, General Secretary Ivo Seitz, which supports over 500 missionaries working within Brazil; and the headquarters of the World Missions Board, General Secretary Waldemiro Tymchak, with over 100 missionaries throughout the world.

David and Sheila Brown are situated in Rio where David is responsible for missionary selection and training. They are both involved with the Usina Baptist Church and its work amongst favela dwellers.

WEEK

5**January 30 - February 5**

BAPTIST WORLD ALLIANCE

The first Sunday in February is Baptist World Alliance Day of Prayer. In the week leading up to that day, we remember the Baptist community throughout the world, now numbering some 70 million. Let us remember particularly the smaller conventions and unions in areas of the world where Christians are in a minority.

WEEK

6**February 6-12**

SCHOLARSHIP AND FELLOWSHIP

At the moment BMS is assisting a number of people to engage in study both in the UK and elsewhere. This year BMS is helping Hon Nath Dhakai and family, from Nepal, studying in Bolton; the Revd Eliseu and Mrs Arlene dos Santos from Brazil, studying at the University of Wales and based at Cardiff Baptist College; the Revd André bo-Likabe Bokundoa and family from Zaire studying at the University of Sheffield; the Revd Róger Zavala and family from Nicaragua, completing doctoral studies at Lombard, USA; Ms Sabay, Myanmar, expected to arrive in Britain to take a master's degree in theology at a Baptist College; the Revd Trevor Edwards and family from Jamaica, on joint World Council of Churches/BMS scholarship at the University of Edinburgh.

Fellowship visits give us the chance to welcome overseas Christian leaders and hear of the life and work of believers in their countries.

WEEK

7**January 13-19**

INDIA: ADMINISTRATION

The work of mission is not always in glamorous front-line pioneering situations. Some people somewhere have to look after the administration and all the back-up that is necessary for others to engage in mission. The BMS Calcutta office supports the few BMS missionaries still serving in India. There Mr Archie Edwards oversees all property matters on behalf of BMS, Mr Anjan Biswas is the Accountant and Mrs Lali Matthews the Secretary. Also in the centrally based large Mission compound many visitors and volunteers are

accommodated and many personal needs are met through the fellowship of this ministry.

The Council of Baptist Churches in North India has its registered office in Calcutta. The Officers are Mr Ram Singh (President), Mr John F Masih (Secretary) and Mr S K Biswas, Treasurer.

*Lord, may they find that meaning
as they meet him
who shares our human
life
not a distant saviour
but one who knows
how we feel
and who cares.*

WEEK

8**February 20-26**

FRANCE

The BMS now has six couples working in France plus two 28:19 Youth Action Teams situated in Lille in the north and Carcassonne in the south-west.

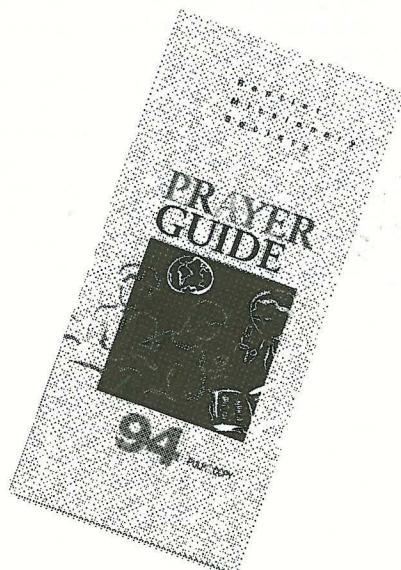
John and Sue Wilson are at Morsang-sur-Orge where they have recently settled; Chris and Christine Spencer are in Le Havre; Ian and Pauline Thomas are working at with a small group at Carcassonne assisted by a 28:19 Action team; Neil and Ruth Abbott are situated at Clermont Ferrand; Robert and Catherine Atkins are at Versailles and Phil and Rosemary Halliday are doing language study at Massy.

The Federation of Evangelical Baptist Churches in France, Secretary Jean Pierre Dassonville, is reviewing its administrative structure in an attempt to help it cope with the growing number of churches and the new demands being made upon it.

CALL TO PRAYER

1994 Prayer Guide Update

(Week numbers correspond with those in Prayer Guide)



Copies of this years Prayer Guide can be obtained from BMS price £1 (inc postage)

Calabar College at the turn of the century.



Calabar Revisited

In a massive attempt to recognise their historical heritage, Jamaican Baptists were present in significant numbers at a return to the site of the founding of Calabar Theological College, near to Rio Bueno in the parish of Trelawny, on the north coast of Jamaica, on October 6, exactly 150 years after the opening ceremony.

On that first occasion, addresses were given by the President and Tutor of the College, the Revd Joshua Tinson, the Rev William Knibb of Falmouth and the Rev John Clark of Brown's Town.

The site had been acquired and the College built largely with a grant of £1000 from the Jubilee Fund of the BMS. From the beginning it was to be a college of international repute, the teaching based on the curriculum used in Stepney College (later Regents Park College), linked to London University. There was also co-operation with Serampore College in India with papers marked and graded co-operatively.

The College was moved in 1868 to Kingston, to a new building in 1903 and in 1952 to the present site of the Calabar High School in Red Hills Road.

When the United Theological College of the West Indies was founded in 1966, Calabar became one of the participating bodies and today is served by two Baptists, Dr Ambrose Finlay, the Dean, and the Rev Cawley Bolt, the Baptist Warden. There are eight Baptist students there at present.

The service began at 10.30 am at the Old College grounds followed by the unveiling of a monument to mark the occasion. The congregation of over 400 then made their way to the church in Rio Bueno, for lunch and the remainder of the service which ended at 4.15 pm.

Representing the BMS, the Revd Derek Punchard, BMS Overseas Representative for Latin America and the Caribbean, brought greetings from the Society at the site and was one of the three speakers at the church. Lectures were given by Dr Horace Russell on "The Calabar Story" and Dr Burchell Knibb Taylor on "The Challenge of the Future."

The whole day had been planned and organised by a committee led by the Rev Clement Gayle. A commemorative booklet was published to mark the occasion. Such was the importance of the event to Jamaican Baptists that 90 per cent of the ministers and their wives were present.

BMS continues to maintain its partnership with the Jamaica Baptist Union, at present with no missionary personnel on the island, and recently made a grant of £20,000 from the Fund for

the Future towards the purchase of land in Montego Bay, where it is hoped to build a holistic complex comprising a church, school, day centre and counselling facilities. ■

Derek Punchard

A Time of New Beginnings

The new BMS management structures are now in place. From the beginning of January, the new BMS Board of Management ceased to be in "planning mode" and began work in earnest.

It has all happened not out of a desire to take on fashionable management techniques but in response to the changing nature of mission partnership.

"We no longer have large numbers of missionaries in a few countries in what is really a colonial pattern," explained Reg Harvey, BMS General Director. It is more a question of an appropriate networking with different parts of the world church and our missionary personnel, not necessarily in large numbers, offering a significant input at the request and with the co-operation of the local church.

"We have seen this working in places like El Salvador and Nicaragua. We now have smaller grouping of missionaries working in many more countries as part of this deliberate networking."

Linking this with the home scene, Mr Harvey said that the Object of the BMS had been changed "so that we can receive into Britain some of the gifts and resources of the overseas churches.

"Again, more than ever, we have been co-operating with the Baptist Union of Great Britain, the Baptist Union of Wales and the Baptist Union of Scotland in the Joint Consultative Committee.

"Another significant factor has been to offer an image of the BMS which is contemporary and yet honest and valid. We have never lost our commitment and evangelical zeal that was William Carey's. Yet we have often been accused of not being a faith mission. Now the image of the Society has been enhanced and is better understood. We have a broad ministry which is both evangelistic and holistic."

Turning to the changes brought about by the management review Mr Harvey said that "with the overseas work as it is today, you cannot continue with the old pattern of area

support. Our system of assistant secretaries did not give adequate cover for the multi-country networking approach. We were beginning to grind into the sand. A contemporary approach to mission requires contemporary management patterns. Now that the new structures are in place I believe it is a time of tremendous opportunity.

"There is the whole area of co-operation in mission with our partner churches and countries. It is not just co-operation for the sake of it, the focus is on mission activity. We are looking at unreached people, at tent-making ministry and all sorts of other exciting things. We are able to look at mutuality in mission in ways that we weren't able to do before, and all this from a strengthening partnership with the British Baptist Unions. This is a time of fresh opportunity and new beginnings."

Speaking about the BMS Board of Management its Chairman, the Revd Basil Amey, said that its starting points is

the BMS General Committee.

"It has the responsibility of appointing all 14 members of the Board. The Board must be seen as the instrument of the General Committee and ought to have a fair degree of freedom in carrying through the policy that General Committee has set.

"I hope that churches will be able to share concerns through the members of the Board, who, indirectly, have been appointed by them. The General Committee is elected each year by the churches. The members should have an opportunity to report back what is happening and also to carry from the churches into committees those questions and policies that the churches request." ■

MEMBERS OF THE BOARD OF MANAGEMENT

Representing the General Committee

The Chairman of the Board: the Revd Basil Amey.
The Revds David Doonan and Carol Murray: to serve for three years
The Revd Patrick Baker, Mr Martin Pearse and Mrs Jenny Sugg: to serve for two years.

Ex-officio

The President, the Revd Tom Bowman; the **Vice-President,** the Revd Eric Watson; and the **Treasurer** Mr Arthur Garman.

Executive Directors

General Director: Revd Reg Harvey.
Director of Finance and Administration: Revd Christopher Hutt.
Director for Missionaries: Ms Sian Williams
Director of Operations: Revd David Martin
Director for Constituency Support: Mr Andrew Stockbridge.

Home Assignment

THE WELSH EXPERIENCE

by Phil Commons

Returning to Britain after my first term in Bangladesh I joyfully switched off all the effort to concentrate on spoken Bengali, so that my response could be appropriate. It felt wonderful to be home and to understand effortlessly all that was being said.

I studied my list of Home Assignments and noted that it included the "Annual Welsh Ladies Conference" in Aberystwyth. Armed with slides (plus video) I was greeted at Aberystwyth station by BMS Welsh Representative, Gareth Hutchinson. Half an hour later I was standing in the dinner queue in the University Hall of Residence.

There was nothing unusual about the ladies, excitedly greeting one another and catching up on news. I studied their name badges and deciphered "Eleri, Sian, Mair" and a few others I couldn't pronounce.

"Best to stick with Mrs Jones and Mrs Evans," I noted mentally.

At this point I realised I couldn't understand anything they were saying. I experienced a kind of pseudo culture-shock. This was a real live Welsh-speaking community. "Where have I been all my life?" I asked myself.

My shock must have been evident because the President

went to great lengths, in English, to explain that they were all very friendly. They understood my English, it was just that the preferred language was Welsh. Just as well because after three days I had only mastered "good morning" and "every blessing" in Welsh.

My cultural adaptation continued. These ladies treasure the Welsh hymns. They are staunch supporters of mission and I was elevated to a position of uncontested heroism as their "missionarie."

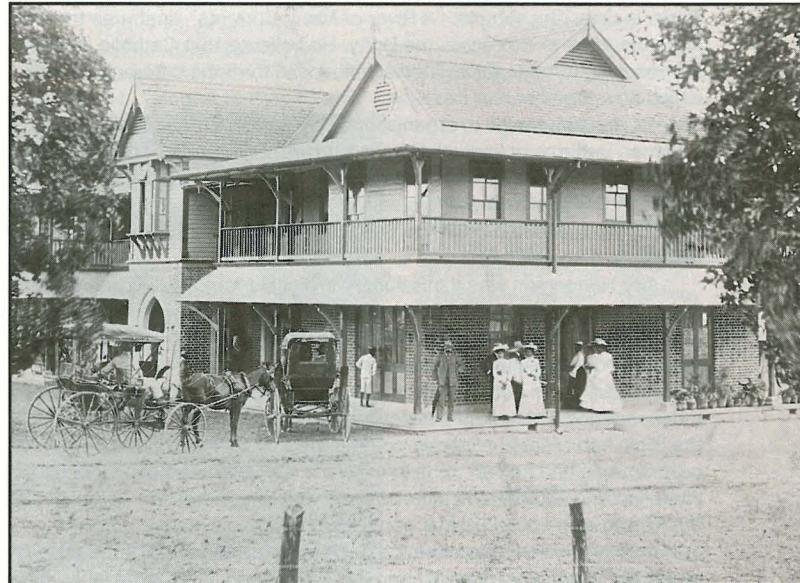
The conference was the highlight of their year and despite their seniority some had made long journeys to be there. I was impressed by the Christian calibre of these softly spoken ladies. Some of the wrinkled faces hid a life-time's experience of walking with the Saviour, through bad times and good. Their experiences had refined and strengthened their faith.

I delivered my two addresses as entertainingly as I could but realised I was the one being ministered to. Some of these unassuming and untravelled ladies were giants of faith. One awaited results of tests for a possible recurrence of cancer.

"I don't worry about it. I just give it to Him!" she said.

From her calmness and the almost dismissive way she spoke I knew she was being absolutely truthful. These ladies really "knew" the Jesus I talked about. I spoke about trusting, but they knew that he also delivered the goods. As I departed one pressed into my hand a book on Ephesians entitled *Be Rich*.

Coming home from a country like Bangladesh where the depravity of poverty is something you see all the time, I felt in a spiritual sense that as a pauper I had just rubbed shoulders with a king. ■



Phil Commons (five from the right, front row) at the Annual Welsh Ladies Conference in Aberystwyth.

River of Many Currents"

by Lawrence W Henderson
The Pilgrim Press, Cleveland, Ohio
1992. \$29.95.

Roman Catholic missionaries entered Angola in the late 15th century and the first converts were baptised on Easter Sunday 1491. In the four centuries which followed the Angolan Church had times of rapid growth and periods of decline. Catholic missionaries, with some heroic exceptions, became trapped in Portuguese "patronage", unable to resist the exploitation of the people through the slave trade, with the result that by the mid-19th century there was little to show of past glories, except for a few ruined churches and other relics.

Protestant missions, followed by a renewed Catholic missionary enterprise, started work in the 1880s and today, despite the exploitation of the colonial period and the ravages of 32 years of war, 90 per cent of Angolans claim to be Christian. The churches have maintained a fine witness and not infrequently grasped new opportunities for service amidst the most depressing situations.

The book tells the story of the planting and growth of the church; In the Colonial Period 1866-1960: The Years of Struggle Towards Independence 1961-74: The Period of the Civil War 1975-91. While it gives outline histories of the missions and the churches they founded, together with the stories of independent churches like the Kimbanguist and Tocoist churches, it is not a handbook giving just facts and statistics. This is a Church History which not only tells the story but also shows how the church relates to society and culture.

The book is an ecumenical history of Christianity in Angola. While it deals with denominational matters and does not avoid differences, tensions, suspicions and rivalries the author is convinced that the Church of Christ is One. The subtitle: "A River of Many Currents" illustrates the way he understands and expresses the Unity. He believes that Catholic, Protestant, Pentecostal, Kimbanguist, Tocoist influences form the different currents which flow together into this river - "The Church of Angola". He writes; "In spite of the differences in organisation, rite, and doctrine I found certain common patterns of implantation and growth in all parts of the church. The conviction that the church is one made me more aware of signs of this unity." A Catholic reviewer has written, "Only a Christian notably cultured and ecumenical could describe The Church in all the churches with such respect and knowledge."

Larry Henderson was a missionary in Angola for 22 years and served as Secretary of the Evangelical Alliance during the difficult years from 1959-69 which covered the early period of the war of independence. This placed him in an ideal position to witness many of the events described in the second part of his book which deals with the transition from Colonial rule to Independence. Protestant missions with their stress on the importance of the Bible had created a literate community and with educational programmes had helped to give Angolans new skills and aspirations for liberation and self determination. Faced with the oppressive colonial rule of the Portuguese under Salazar confrontation was inevitable.

For Baptists the chapter which deals with the influence of the prophet movements will be of special interest. Simao Toco a former teacher in our Kibokolo and Bembe schools started a new religious movement. It had very limited success in the Kikongo speaking north but when the Portuguese authorities banished him to exile in the south his teaching spread rapidly. In the second part of the book, the chapter on the Church in the midst of war, deals with the events leading to the war of independence in the area where the BMS had been working for 80 years.

This is not just for the serious student of African Church History, it is also a good read for any Christian who enjoys adventure stories well told. Larry Henderson writes, "Whether or not you agree with my presuppositions, I hope the facts and interpretations in this book will give you a more sympathetic picture of the Angolan people." I hope this book will be read widely, for my friends in the churches of Angola need sympathetic understanding and support for they have suffered much.

"The Church in Angola" is not on sale in the UK but bookshops may order copies through: Baker & Taylor International, Ltd., 552 East Main Street, Bridgewater, NJ 08807, USA (Tel 010-1-908-704-2708)



Members of the CCTB, Bangladesh.

COLLEGE OF CHRISTIAN THEOLOGY

The silver jubilee of the College of Christian Theology in Bangladesh (CCTB) was celebrated in July with a leader seminar followed by a general day of celebration. One of the visitors was the Revd Dr Ken Gnarnaken from the Asian Theological Association.

A new national faculty member, Mrs Judith M Das, was appointed from January and expatriate faculty member, Stephen Swanson, was expected in the autumn.

The Revd R N Baroi, a former General Secretary of the Bangladesh Baptist Sangha, was the guest of honour at the celebration in appreciation of his years of faithful service to the CCTB - in fact since its inception.

STAINING POLICE REPUTATION

A Brazilian priest has been charged with "staining" the reputation of police for saying on a São Paulo television programme that there were death squads within the Brazilian military police.

Referring to the frequent execution of street children, the Rev Julio Lancellotti, a member of the Street People's Ministry, said the police "kill to protect businesses."

The Lancellotti case follows the recent acquittal of

Dominican friar Carlos Alberto Libano Christo, better known as Frei Betto, who faced similar charges after he criticised the violence of the military police and the impunity they enjoy from prosecution.

SOLIDARITY TRAIN

An attempt was being made over Christmas to make sure that no Brazilian would go hungry.

Christmas is when one "feels with more intensity the closeness among people, and the gestures of solidarity increase," said sociologist Herbert de Souza Bentinho, who organised the Campaign Against Misery and Hunger and for Life.

A "solidarity train" was due to leave the southern city of Porto Alegre, on December 20 collecting food around the country for the 32 million Brazilians who live in poverty.

AFRICA TO BLAME

José Chipenda, general secretary of the All Africa Conference of Churches, has said that Africa's huge external debt problems are as much due to its own leadership mismanagement as to outside causes.

Responding to questions at a press conference Chipenda noted that during the last 30 years Africa had produced more dictators than leaders. Enormous

military spending by African governments had also largely contributed to the huge debt of the continent. He pointed out that it was cheaper to maintain freedom than repression. Chipenda suggested that countries whose leaders were ready to change be offered debt relief and that those who were unwilling be left to continue carrying their debt burden.

FUND FOR THE FUTURE



David Martin (left), then BMS Assistant Overseas Secretary and Jim Neilson (right) Assistant Finance Secretary, hold a giant cheque for £4,235.90 for the Fund for the Future given by Baptist churches in Hitchin.

At the close of the appeal, churches and individuals had given a total of £610,000 to the Fund for the Future. The money is being used in a variety of pioneering projects nominated by BMS partner churches.

BHUTANESE REFUGEES

Bhutanese refugees in Nepal, more than 85,000, are still relying on food handouts provided by the World Food Programme. BMS worker in Nepal, Jerry Clewett reports that they are cultivating small plots of land (six meters by four meters) in the refugee camps, between the huts, but this is not enough to be life-supporting.

"It is extremely unlikely that Bhutan will ever agree to take back more than a token handful of refugees, as a gesture," reported Jerry.

"Whatever is decided will take a long time." The next round of talks are due to be held in February.

At the beginning of October, the United Nations High Commissioner for Refugees (UNCHR) organised a two week training programme on "emergency management" for participants from governments, UNCHR and non government organisations (NGOs) working with refugees from south Asian countries - Nepal, India, Sri Lanka and Bangladesh.

Jerry Clewett was asked to make a presentation on "site planning of refugee camps at a conference held in Kathmandu.

"Apparently my twelve months' experience makes me an expert," said Jerry. "I thoroughly enjoyed the experience of preparing and delivering the presentation."

The conference was held in a "posh five star hotel. In the foyer there was a welcome notice for the Bhutanese Government delegation which was there to negotiate with the Nepali government.

"It was ironic that these Bhutanese were under the same roof as all the refugee practitioners from South Asia," said Jerry.

Jerry Clewett said that as part of his preparation for the presentation he re-visited the refugee camps.

"It was good to see old



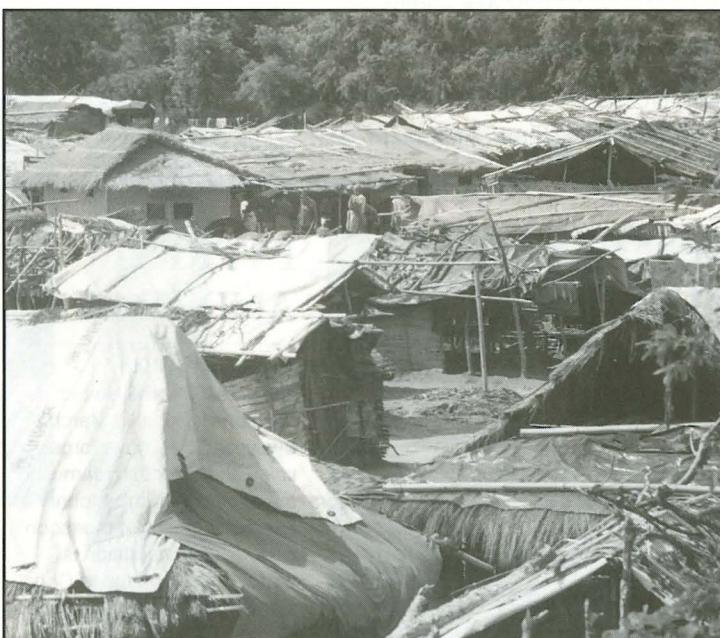
colleagues and friends and it was encouraging to see that much of the implementation of water and sanitation and durable shelter had been completed. Because of the problem of obtaining building materials much work remains to be done.

"Being realistic, the refugees are not getting over-excited at the diplomatic efforts of Nepal and Bhutan. Now that basic needs like water, sanitation, shelter, and food have been met the 'what now?' questions begin to loom large.

"The political problems in the camps earlier this year have largely gone. International NGOs are gearing up to hand over the to local ones in terms of service provision. But the hope for the future is hard to see with such slow political progress."

Below: Jerry Clewett and refugee camp surveyor.

Below: Bhutanese refugee camp in Nepal.



CHECK OUT

ARRIVALS

- Pat Woolhouse**
from Zaire
- Gwen Hunter**
from Zaire
- Peter and Sheila Brewer**
from Nicaragua

DEPARTURES

- Margot Bafende**
to Zaire
- Chris and Mairi Burnett**
to Albania

VISITS

- John Passmore**
to Germany
- Derek Rumbol**
to Zaire

CONGRATULATIONS!

- To Rosimar and Tim Deller (Brazil) on the birth of their son Richard on 29 October; a brother for Rodrigo.**

- To Sue Evans (BMS Representative in Wales) and David Wilson (of Harrogate) on their engagement.**

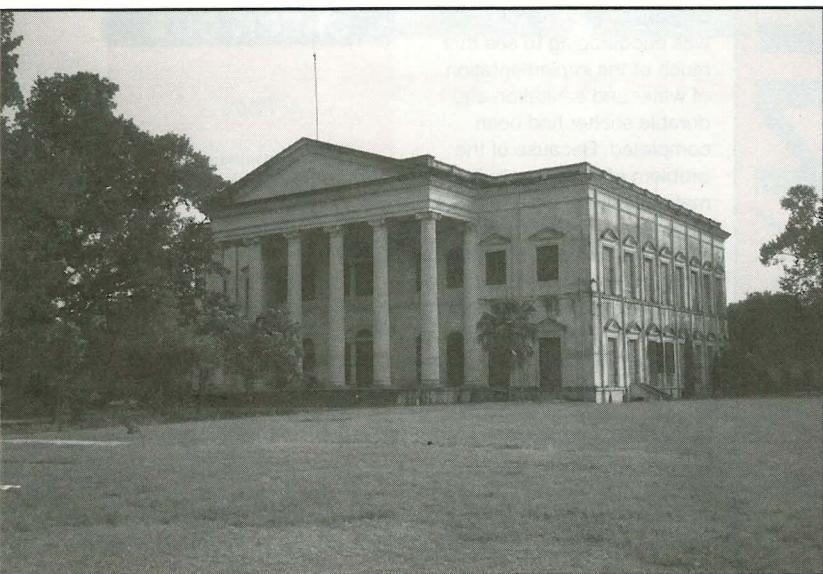
ACKNOWLEDGEMENTS

Legacies

Marion Stanley Walton	100.00
William Freeland	1,851.28
Mrs Ellen Keat	1,000.00
Mrs Lottie Irene Price	8,636.41
Dorothy Elsie Belham	1,000.00
Ernest Hopkinson Hunt	1,088.28
Elaine W Hooper	1,341.68
Harry Spalding	500.00
Dr E Batters	42,874.66

General Work

Fund for the Future: £50.00;
Payroll Giving: £21.80; Friend of Helen Johnston's mum: £10.00;
Fund for the Future: £1,000.00;
Alliance and Leicester: £115.00;
Aberdeen: £10.00; Fund for the Future: £10.00; Fund for the Future: £50.00; Anon: £10.00;
Relief Fund: £20.00; Fund for the Future: £50.00; Fund for the Future: £25.00; Fund for the Future: £50.00; Relief Fund: £50.00; Fund for the Future: £1.14; Fund for the Future: £15.00; Portsmouth: £10.00;
East Barnet: £75.00; Northampton: £300.00; Give as you earn: £74.92; via Derek Clark: £1.00; via Sue Evans: £10.00.



Serampore
College, India

Carey Celebrations

Although we celebrated the BMS BiCentenary in 1992 India had to wait over twelve months before it could start to celebrate the arrival of William Carey on 11 November 1793. However, the celebrations were nonetheless. They took place at Serampore College (founded by Carey, Marshman and Ward) with a series of meetings during the Bicentenary week and a consultation in the College's Theology department. The climax was on November 11 with a service of thanksgiving and celebration. Representatives from churches throughout India, and indeed the world, were present including the Revd Reg Harvey, BMS General Director.

The message for the celebrations was a mixture of looking back, commemorating Carey's arrival in India, with an encouragement to follow Carey's example: "Speak not of William Carey, but of William Carey's Saviour."

The Bishop of Bombay preached from Isaiah 54:1-3, upon which Carey's famous motto, "Expect great things from God, attempt great things for God," was based. This also looked forward, not glorifying a man from the past, but on to future challenges.

The celebrations concluded with a cultural programme, with music and dancing from different parts of India, presented by students and local dancing groups.

Similar celebrations were held in Bangladesh, part of that Bengal in which Carey started his work, where BMS Overseas Secretary, Angus MacNeill, represented the BMS.



Joy Ransom
with Children at
Okhaldhunga

NEW LIFE CENTRE

Work amongst young women at risk continues at the New Life Centre, Chiang Mai, run by the Thailand Baptist Missionary Fellowship.

Workers at the centre report that about 70 per cent of the women "who are coming to us from brothels are HIV positive. In October 1992, a group of 18 young women came to the centre and all 18 of them tested positive. That was frightening to all of us, as we continue to watch the statistics rise and realise how the lives of these young women will be devastated. No one currently living at the centre is symptomatic, but we know that it will not be long before we will have to begin caring for young women who do become ill and have nowhere to go to die.

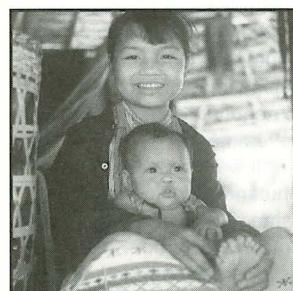
"They have kindly agreed to raise funds for UMN's primary health programme in Okhaldhunga," said Ed Metzler, UMN Executive Director. "We hope this link will generate publicity and funds both in Nepal and internationally."

The BMS now has over 30 missionaries working in Nepal both with the UMN and the International Nepal Fellowship. Joy Ransom teaches children in the tutorial group at Okhaldhunga and is also involved in the management of a Nepali medium school for the children of UMN Nepali staff.

SUGAR POWER

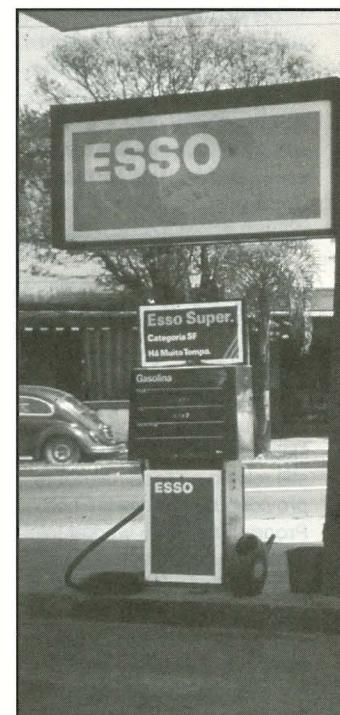
State officials in São Paulo are hoping to light up homes by using electricity generated at sugar mills. Sugar mills generate their own electricity by burning sugar-cane residue.

São Paulo is the most developed state in the country and is exhausting its



Karen mother
and child,
Thailand

"We were grateful that in 1992, twelve of our residents accepted Christ and were baptised by pastors in the tribal churches which they attend. We are thrilled with their decisions to put their trust in God and for the witness that they are to their friends and families."



EVEREST AND UMN

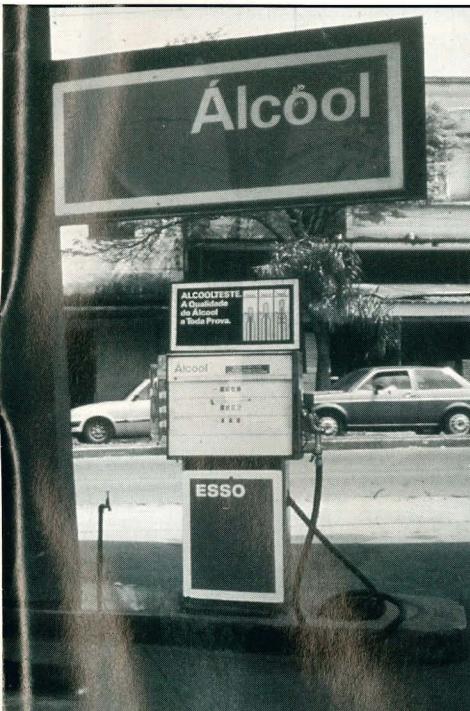
As part of the 40th anniversary of the United Mission to Nepal in March this year, UMN have forged a link with the British team who are aiming to climb Mount Everest in the post monsoon period. The expedition is under the patronage of Chris Bonington and led by Simon Currin.

capacity to generate electricity. Consumption is rising as the population grows. Areas without electricity have expanded. As the economy recovers, the growth rate is expected to increase even more.

The state has 20 hydro-electric plants and also buys in power from the Itaipu hydro-electric scheme. However this is not working at capacity. But 95 per cent of the state's sugar mills are not only energy self-sufficient, they generate a surplus of 600 megawatts. Now officials are looking at getting the mills to produce even more power.

"It is a clean supply of energy that utilises residue that otherwise could be toxic, and it's renewable," said an energy spokesperson.

For many years, alcohol made from sugar cane has been used as a motor fuel in Brazil.



M A K I N G W A V E S M A K I N G W A V E S M A K I N G

M A K I N G W A V E S

YOUNG PEOPLE ARE ABOUT RELATIONSHIPS

We have a romantic view of children and try to keep them like icing-sugar - nice, gentle, sweet and pleasant to see. We wheel them out for prescribed occasions rather than enabling them to participate as valued individuals at every stage in life. If a 10 year old said, "I've got the gift of healing," and went to lay hands on someone with rheumatism we would shout, "Stop". Whereas Ishmael and others are encouraging children and young people to discover and try out their gifts.



They have to get through the “process” before we allow them to do things. From the cradle, children are departmentalised. So at 16 or 17 when the church says, “We now want you to be part of the big body,” the kids say, “Stick it, you haven’t wanted us for the first 18 years why should we come now?”

Some young people were asked: "If the Church were a car what kind would it be?" They responded: "A Volvo because it is safe, middle-class and boring." Another said: "Well it is certainly not a Ferrari - red, fast and a risk-taker."

If we were the Church of the New Testament more young people would be involved. Young people are about relationships. The Church is seen to be about institutions, meetings and procedures with Jesus at the bottom of the list.

We should ask God to send the Angel of Destruction to destroy our churches. The building, and the concept of the building is preventing us from helping children. What is the message of the New Testament and how do we share it? If it is to share our meal together and during the sharing to pray and somebody to bring a word, then that is what we should be about. We should be demonstrating family values, helping young and old to feel part of a family, not departments. Children should be encouraged, at every stage, to contribute their understanding and their lack of understanding. Adults should become more child-like and willing to say, "I don't know, help me," less proud, not assuming they know everything and pretending when they don't.

Ian Hoskins is the National Youth Officer for the Baptist Union of Great Britain

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WEEK IN
KINSHASA...

**NEWS ...
VIEWPOINT**

BAPTISTS IN
EUROPE.....



PLUS DOUBLE TAKE ACTION PULL OUT

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Cover illustration by
Sarah Prentice

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The BMS shares in mission with:

<i>Albania</i>	<i>Angola</i>	<i>Bangladesh</i>	<i>Belgium</i>	<i>Brazil</i>
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<i>Portugal</i>	<i>Sri Lanka</i>	<i>Thailand</i>	<i>Trinidad</i>	<i>Zaire</i>
<i>Zimbabwe</i>				

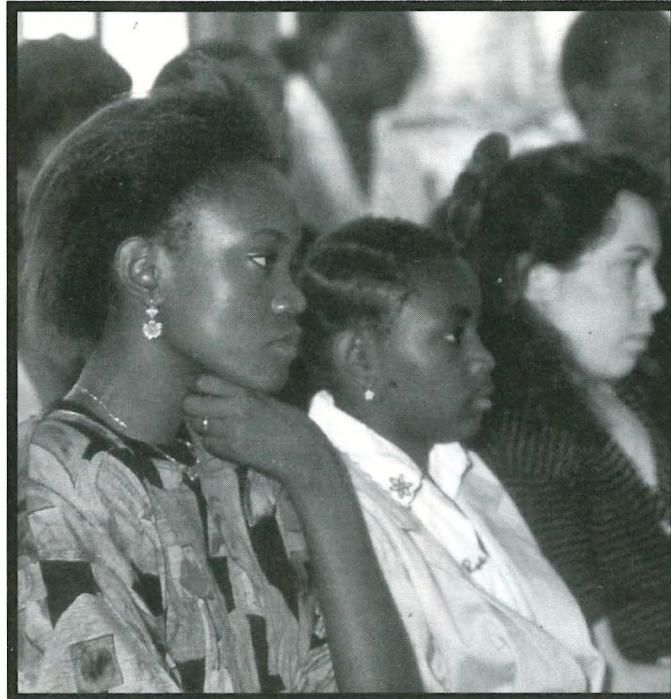
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Who are the Baptists? Part of a multinational Baptist congregation in France.

Who on Earth are the Baptists?

by Tim Bulkeley

We've seen the lot! Churches in countrified Wiltshire and charismatic fellowships in the People's Republic of South Yorkshire (Sheffield to you). Hot and noisy African worship - loud singing to the beat of the drums - and cool, quietly reverent, orderly and ordered Scottish services. And now, in the Antipodes, after the morning service we descend to the basement and watch as the "Contemporary Church Team" present a show with songs, dance and skits rather like a TV variety performance. Not this week though, for I was preaching to the Korean congregation - Auckland is a cosmopolitan city!

What could be less alike than all these Baptists! Whatever is it that links them all, so that I could be pastor and teacher in each setting? What can it be that makes each of these different from all the other churches where we have worshipped and shared Christian fellowship?

In the sixties there was a lecture series given to Baptist students in London, "Baptists: a Peculiar People". You only have to look to see that we are - most peculiar - in the modern sense. But what makes us peculiar in the old sense and across the wide world?

One thing shared even by the Episcopal Baptists⁽¹⁾ of hierarchical African society is that we are "difficult". Stroppy people who will not do as they are told, stubborn and difficult to persuade. (Not you or me, of course, but we both know some who are like that don't we?).

Our view of the Bible is on the whole another thing we share. There are lots of other Christians who take the Bible seriously, as we do. Few though, hold together its humanity and its divine authority as we do. Some, more fundamentalist than most of us, make it out to be so divine that the ➤

Is there anything special about being a Baptist? After all, we are the Baptist Missionary Society, a denominational missionary agency. What is more, we are strengthening our ties with our partner churches overseas in order to co-operate more closely, creating an effective international Baptist network for mission. We call ourselves "Baptist" and our partners mostly have "Baptist" in their title somewhere. Dare we assume, that by using the same name, we are all the same?

So this month we have asked four people, from Africa, South America, Europe and New Zealand, to tell us what being a Baptist means to them. Not surprisingly, there are similarities - believer's baptism, mission, congregational government, the priesthood of all believers, the centrality of scripture; but there are differences too. How many of us know that there are Baptist bishops in Eastern Europe and in Zaire?

In at least two places the confusion of the denominations is stressed, the writers confessing that they only became Baptist because that is the tradition in which they were brought up. If, as one writer suggests, Baptists have so much to learn from each other, from each other's churches, countries and cultures, this is surely true of the interdenominational scene too.

As Baptists, over the years, we have offered a great deal to the world church, not least in our enthusiasm for mission and our concern for freedom of religion - a battle that is still being fought in many areas of the world (see page 18). We still have much to give, working together, learning together and sharing together in a world-wide Baptist network because the diversity of views is a strength, not a weakness.

And in other places, like Nepal and India, Baptist missionaries are working alongside missionaries from other denominations and countries, learning and growing, through diversity...

WHO ON EARTH ARE THE BAPTISTS?

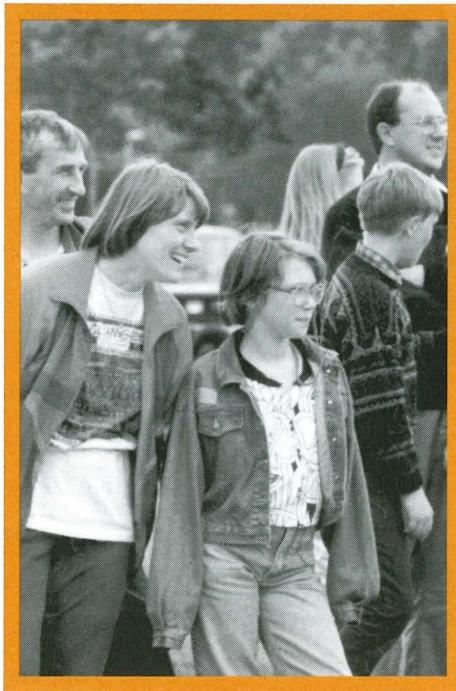
**Continued
from page 3**

human authors cease to be heard and the book no longer lives - carved in stone. Others, more liberal, make it wishy-washy and the Word of God ceases to be heard with full power. Baptists, on the whole, strive to hold the tension between the human and the divine of this bewildering book and so it speaks with a living voice and clear authority.

Others, like us, recognise and act out the fundamental importance of mission. Many, like us, are evangelical. Many, like us, pray for justice and peace in a world of strife and oppression. Many, like us, give time, money and skills to reach out to people of other lands.

Others, like us, respect what our mothers and fathers in the faith experienced and learned long ago. Others, like us, seek to be faithful to the history and tradition these spiritual ancestors passed on.

Yet on the whole the life and vibrancy of a mission-hearted people is found most often outside the "traditional churches". The



Tim Bulkeley served with the BMS in Zaire, teaching at the Protestant Faculty in Kinshasa. He now lectures at Carey Baptist College, New Zealand.

Spirit of God moves in mysterious and strange places sometimes. At our best, Baptists, whether in Zaire, New Zealand, or the UK, seek to remain both within the historic tradition of Christian faith, yet at the same time alive and powerful in reaching out to a fallen world.

Two strong features of the way we act mark out Baptist churches in Britain, the democratic church meeting and what others call "adult baptism" however neither of these is typical of all Baptists in the world. Democracy and voting is a western, modern invention little used in cultures where people have a stronger and deeper sense of belonging and family. What is more, the biggest Baptist group in the world, the Southern Baptists, happily immerse kids of six. Nor it seems was baptism by immersion always the norm, for one must admit that our earliest Baptist ancestors practised affusion (though I have no wish to cast aspersions!).

Strange and peculiar people, Baptists! It all seems to stem from our vision of the Church as typically a local, voluntary and gathered community, "Where two or three...", which is part of the wider and historic Church, and which seeks to hear the Word of God in the words of the human authors of the Bible.

The "Professeur" and the Bishop

There was an air of deference about my colleagues as they accompanied the small round man into the college. In Zaire it is easy to tell which man in a group is most "important", the others seem to cluster round and accompany him like tugs round a liner. "Ah, Bishop, you haven't met Professeur Tim have you..." We were introduced.

Several of the 63 denominations which compose the Church of Christ in Zaire have Bishops, one or two are our ex-students so another Bishop in the College was no surprise, though he seemed friendlier and less aloof than most. The real surprise came when Prof Ngoy explained that

Monseigneur Kitobo is a Baptist, Bishop of the Episcopal Baptist Churches. That was something of a shock to a non-conformist English Baptist, especially for one who, as a child attending an Anglican School had learned the differences between us and them long before discovering our common Christianity.

Glossolalia

The chairs were scattered around the church. The worshippers were not seated, but standing gathered round a couple who face a difficult time. Many have placed a hand on one of them, others simply stand clustered around. Most are praying aloud, several in the strangely comforting nonsense babble of "tongues". Though they did not pray over people every week, on another occasion Barbara and I would be at the centre of such a circle, before our return to Zaire after furlough.

Robes

A typical Victorian city church, organ pipes centre front, empty gallery around and above. At the lectern stands the minister, black

gown, white preaching bands over a blue cassock. When the choir complete the introit the measured rhythm of the service will move on and here too the work of the Zaire Protestant College will be prayed for.

Harvest

Brown pews straight as soldiers on parade, plain windows let in some autumn sun, the only flight of fancy in the building usually the "gothic" curve of their arches, though today it is the abundant display of produce from garden and field - here in the West Country where the idea began, Harvest Festival is done properly! The ruddy solid faces of the congregation listen intent to the very Welsh voice of the preacher as the promise of God's continuing provision and care rolls from the pulpit.

The Chit-Chat Show

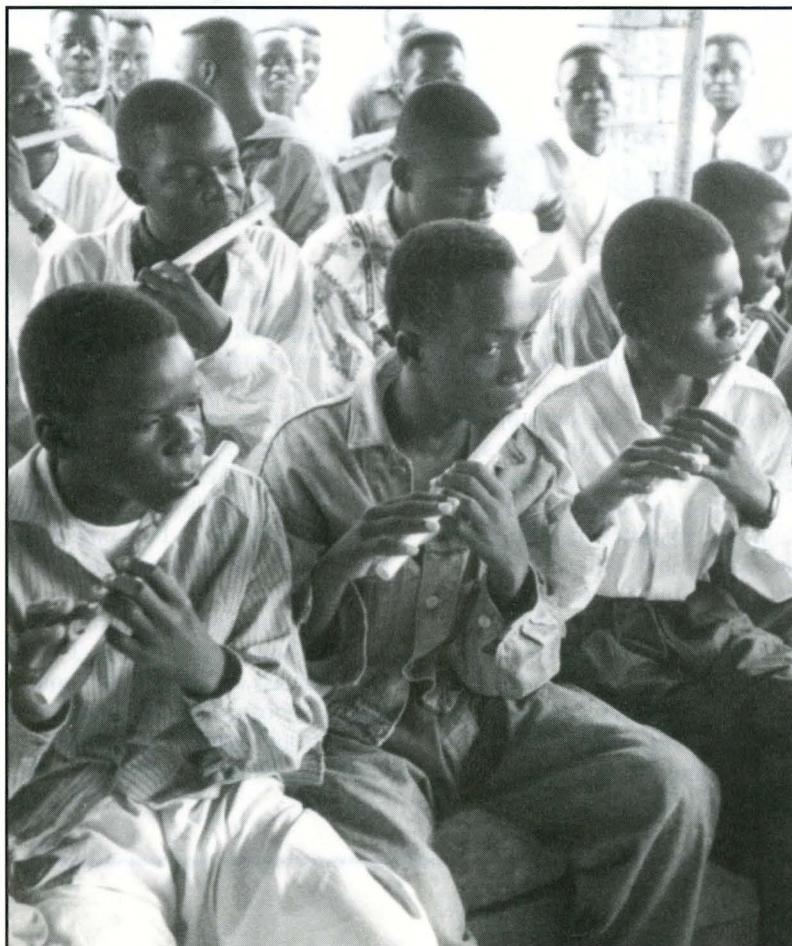
The "Chit-Chat Kittens" finish the jingle: "On the Chit-Chat show TONIGHT!" and as the music dies away, the host lounging alertly under the lights introduces his guests. He is dressed in

my jacket but it's warm enough and I'm glad to take it off! Elvis, Rick Hobson and, as there is a general election on, Ms Kirsty-Brown our MP will discuss L-O-V-E. They are hilariously predictable, Elvis sings about love, singing up to some of the ladies in the audience, who scream appreciatively or squirm with embarrassment. When love is mentioned Rick only thinks of sex. The MP only loves herself. Finally the host calls for "someone from the audience", we are all glad when the Producer chooses Sandra - she regularly plays the ingenue in these productions. She carries her Bible into the lights and speaks simply about God's love shown in Jesus. The host sums up briefly, the "Chit-Chat Kittens" sing, and another Contemporary Church ends as we mill about and chat.

Upstairs in the sanctuary the Korean congregation begin their service. When I preach for them my name becomes Revd Timbul Keley, but as I was *Prof Time* in Zaire what is the difference! Already they outnumber the English speaking church, if

"Contemporary Church", Church planting efforts and the rest aren't effective, soon there will be more Asian than European Christians in Auckland.

(1) NB the Communauté Episcopale Baptiste Africaine is not BMS's partner in Zaire! The Communauté Baptiste du Fleuve Zaire is not episcopal but thoroughly Presbyterian in its church government.



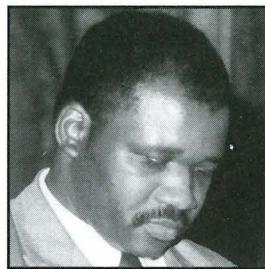
Top left: Group of British Baptists enjoying themselves.

Left: Flute band in an Angolan Church.



Students at the Protestant Faculty in Kinshasa.

André bo-Likabe Bokundoa



Since I have been in the UK, I have been asked several questions every time there is a meeting of Baptists. But one question is often asked: "Why are you a Baptist?" My reply, which has astonished many people and which has remained the same, is that I don't know. Many think I am joking but I have always insisted that my reply is serious. This answer can seem nonsense for a British person who has more than four different Christian confessions in his community and who is able to make a choice.

It is over a century since the Baptists came to Zaire. Moreover BMS missionaries were the first Protestants to arrive in the country. However there are two questions which Zairian Baptists from the Baptist Community of the River Zaire (CBFZ) aren't always able to answer: "Why are you a Baptist?" and "What is the difference between Baptists and the other Christian groups?"

To the first question they will answer, like me, that they are Baptist more through history than confession. Christian communities in Zaire (apart from the sects and the so called African churches) are nearly all the products of history.

I am Baptist because my parents were and because the only Protestant church in their region was Baptist, while also preferring the Baptist church to the Catholic church. The Catholics were not close to rural village people; they liked to stay in the large conglomerations rarely visiting the villages.

WHY ARE YOU A

studies at the Theology Faculty that I was fully able to appreciate the differences. When I was asked to write a book on Baptist doctrine (a task I never achieved unfortunately), little by little, I began to understand better. My knowledge of Baptist identity has become broader since I have been here in Britain. I have understood that despite not always knowing what they are, because of the reasons explained above, Zairian Baptists have common features with those elsewhere.

BAPT

However, Baptist missionaries were closer to village people, living practically together with them, learning their languages and their way of life. So they applied one of the Baptist principles; that of being a missionary church.

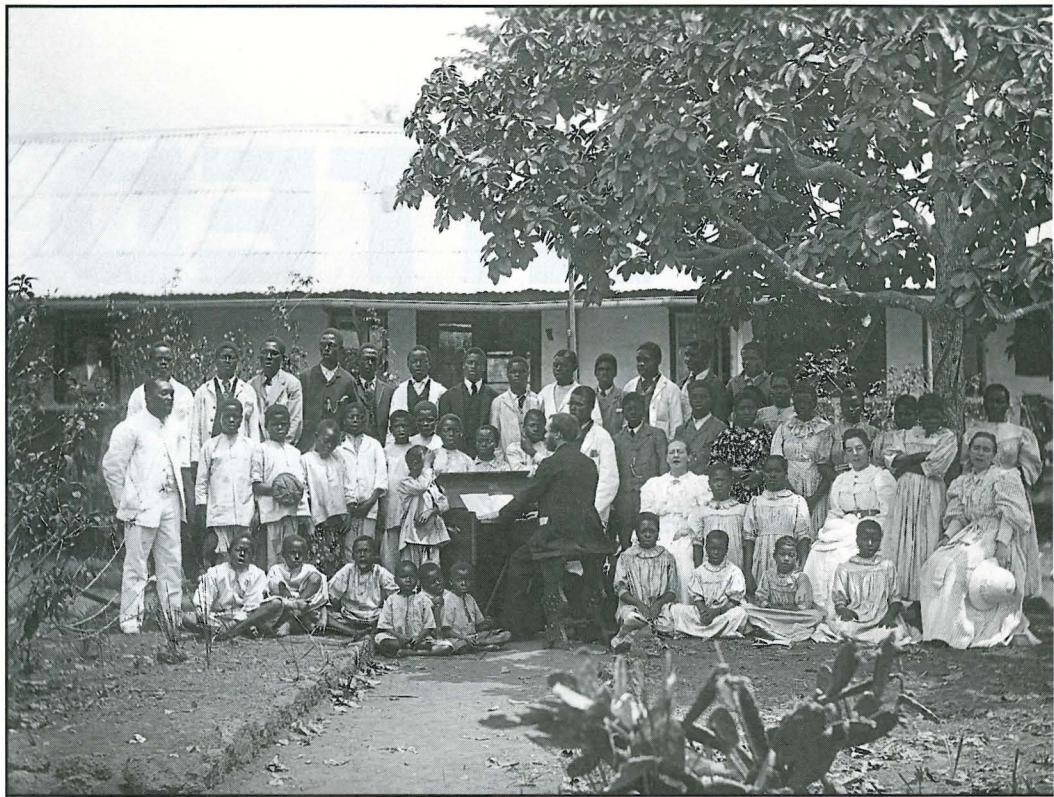
It is easy for Zairian Baptists to see how they differ from the Catholic Church but it is not so easy to distinguish the differences from other Protestants from the point of view of doctrine. This is accentuated by the unification of all Protestant communities in a single Church of Christ in Zaire (ECZ).

It was not until the end of my

In the CBFZ we practise like other Baptists, believer's baptism, which is to say a baptism administered to those who repent and believe in Jesus as their Saviour, as a sign of their faith and commitment. Myself even though I have not had a lot of choice as to which church to belong to I have had the freedom to refuse or accept my baptism. I gave myself to the Lord and the Baptist church at 20 without being forced. Nevertheless, because of the unity in ECZ, those who come from other groups where they practise infant baptism are not rebaptised,

only the Catholics are.

In the CBFZ we proclaim the authority of Scripture. My faith is strengthened by reading and personal meditation in the Bible, but also by the experience of others. The decisions in church meetings should normally be taken in the light of the Bible. But if the Bible is the authority to which a Baptist must submit, are we free to interpret literally and ignore the results of the study of scholars? The two extremes are a danger for the Baptist church in general and in



**We proclaim also that we
are members of a single
body**

should feel important, participating in everything which concerns the existence of the church and its future. Here once more the British experience can help the Zairian church where sometimes the members take to heart their jobs, they identify themselves with their jobs, in spite of church meetings and general assemblies, which often lead to authoritarianism. This is due to African culture reinforced by the political ideology of "authority" propounded by the regime in place in Zaire. Ought not the church to be a model to follow for this moment of crisis?

The form in which this article is produced does not permit me to comment on all the Baptist principles but personally I think that to be a Baptist is also to be a missionary, a witness: a missionary in one's church, in one's community, in one's country but also far away. I am a Baptist because others have been missionaries.

But is it enough to proclaim Baptist principles to be Baptist? I don't believe so. To be Baptist for me is to live in practice under the real guidance of the Holy Spirit, the principles which we confess. Thus we are not a Baptist in name or in history, but by conviction.

André Bokundoa from Zaire is studying at Sheffield University helped by BMS

IST?

particular for a developing country like Zaire where the church is made up of 80 per cent of ordinary believers with just a basic understanding of the faith: a danger of splitting the church by either the poor or the overly scientific interpretation of the Scriptures

We proclaim also that we are members of a single body, the body of Christ, which allows me to feel at home in community where everyone is a priest to another person. But this unity of the same body seems to be utopian in the case of Zaire

because of the culture. It is rare, if at all possible to see a pastor of one region going to work in another.

Here the British experience can be used as an example, for it is not impossible to find a Welsh person in a Baptist church in the North of England. As for mutual aid, Zairian culture encourages it, because what concerns one concerns the whole community.

Democracy is also another principle which we proclaim in the CBFZ, which is to say one member one voice. Everyone

The choir for the opening services at San Salvador (Mbanza Kongo) in Angola when to be "Baptist" meant doing things the British way.

UNITED IN MISSION

Karl Heinz Walter, General Secretary of the European Baptist

**Federation, considers what is distinctive about Baptist
faith and witness.**

Baptist churches in Europe can consider themselves as being part of the Anabaptist movement of the middle ages - not that we can prove historic links but we can show that many of the basic convictions, and the basic faults of the Anabaptist movement are still valid in our present day.

One thing which unites Baptists is the authority of the Bible, the understanding that it is the authority for the personal life of the Christian and for the life of the Church, although we have many different ways of interpretation. The authority of the Bible as the inspired word of God is general among Baptists. I'm still optimistic that those who want to push Baptists into a corner in order to understand the Bible only in a certain way will not succeed, but I hope that they will also not cause a split.

Another thing which keeps Baptists together is the belief in the autonomy of the local church. I think this is world wide. We have the very interesting experience in

Europe that even if we don't agree on certain issues we believe we need to stay together. Several Unions in Europe tell me again and again that it is necessary, absolutely necessary, to stay together and to co-operate not only within individual countries but especially on an international level.

Then there is the separation of Church and State. All over the world fundamentalists want to have a stronger influence, through the power of State, on the life of people but I think this is something which is against any Baptist understanding of the separation of Church and State. With the terrible and dramatic increase of problems within the states of Eastern Europe at the moment and with the Orthodox Church it is essential that we stay together, work together, and remain independent.

We are not united on the peace question for instance as were the Anabaptists or at least some branches of Anabaptist work. We have different opinions.

We still have a strong emphasis on the priesthood of all believers. This is one of our strengths and is again more and more coming into the picture.

Also, with very few exceptions we are united in the task of mission and evangelising. That's our main purpose and I think this is not doubted. Baptists are a missionary people. But I don't agree



Karl Heinz Walter presenting a bouquet of flowers to Birgit Karlsson from Sweden when she was confirmed as EBF President in Moldova last year



Krasnoyarsk Baptist Church, Siberia in Russia. The church has more than 600 members.

with the saying of the German Baptist, Oncken, which is often quoted - "Every Baptist a missionary." I don't think he ever meant what has been interpreted. Some people are gifted especially for evangelising, for doing mission work, some are gifted church planters and others have a gift for social work. It is through the combination of all that the Church is a mission instrument of God. But this doesn't mean that everybody is a missionary. Personally I envy people who easily make contact with people on the street.

Church planting, the planting of new churches is basic. Look at the many new churches in Eastern Europe. There are thousands of new churches with a totally new group of people sociologically.

It has come about because of people with a personal conviction, with a personal commitment to their faith which was not rooted in a certain tradition. It has become evident just how many churches were founded in restricted areas in the far eastern areas of Russia or in the north where they had all those military bases. There are some very large churches there which nobody had ever heard of. The only answer is to be found in people who just lived with the Bible as they understood it. I'm not trying to judge their naive understanding of the Scripture as it was read to them but they tried to live by it. In

America the black people had the same experience. They learnt from the Bible and before God they saw themselves as individuals who counted.

In a system where you are only a production number, as in communist countries, to experience a God who loves you and with whom you can talk, and to belong to a group of people who care for you and love you, is the basis for these new churches.

It is not so much a question of

Europe there are Baptist bishops but they don't combine this with hierarchical thinking. We don't have the word "superintendent" in our Bible. The word we have is "bishop" so we use the word bishop.

Looking at recent development in Europe, looking at conversations with other churches and looking at the pressure which is coming to our churches from the Muslim side and from the Orthodox side, I think there is no

Some people are gifted especially for evangelising, for doing mission work, some are gifted church planters and others have a gift for social work. It is through the combination of all that the Church is a mission instrument of God.

theology. It has never been a question of a certain theology. A lot of the trouble we are having with the Orthodox churches is that they are losing the interest of many young people who returned after the collapse of communism. They now realise that there is only liturgy and they are not receiving answers to the deep questions they are asking. The Orthodox church is realising that this first wave of religious interest of people is not enough and that people are questioning far more. Our people with all their limited understanding have found answers.

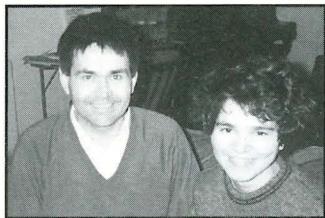
In some places in Eastern



future for those who only want to have the identity of being evangelical. All these evangelical groups throughout Europe, what are they? They have no partners, they have no identity. I think it is necessary that if

evangelical churches wish to survive they must have a clear identity. Baptists have a chance for that and we must not hide because we were persecuted on the continent, always treated as second-class citizens.

The fact that we have Baptist churches in almost every place in Europe, in every country gives us a right to stand up. ■



The Revd Eliseu and Arlene dos Santos, from Brazil, are studying at the University of Wales, with the help of the BMS, and are based at Cardiff Baptist College.

Beyond all Borders

by **Eliseu A dos Santos**

Being a Brazilian Baptist means above all about being faithful to God and His Church. Baptist witness has become more and more important in Brazil; in a society which seems to have lost hope. Thus, Brazilian Baptists have been encouraged to continue witnessing to their faith and love.

A Brazilian Baptist (as all Baptists across the world) is characterised especially by a new life through Jesus Christ, a complete integration into a church, which is witnessing, enjoying fellowship, has a love for mission (at home and abroad) and which tithes. In spite of a lack of material resources, due to our economic crisis, Baptists in Brazil throughout the years have been encouraged to demonstrate their love for their society by sharing their material and spiritual goods. They are awaking for a new time of proclamation, which means taking up every opportunity to be able to show to the Brazilian people, that Jesus Christ is the only way to eternal life. This life gives hope

for the present, as well as for the life to come.

Every year the Brazilian Baptist Convention suggests a central theme which is recommended to the churches as a common encouragement to fellowship and evangelism. Last year the suggested theme was: "Bible: read and live!" This theme implies that the main source of Christian life is the study of the Bible, which will result in the churches becoming strengthened.

Being a Brazilian Baptist also means a serious commitment to co-operation with other Baptists here and across the world. Every Baptist is conscious that his/her need to co-operate in terms of witness, love and fellowship amongst all the churches and organisations (such as Colleges, women's organisation, etc) is vital. We feel it is important to know that each cent of our giving is carefully distributed for the work of local ministries, and for the regional state, national and international Baptist efforts. This means that every church is in contact with her neighbours both in her own country and around the world.

Being a Baptist for me, as we have said, means being faithful to God and loving one another. It also means promoting mission by praying, giving, testifying, and always remembering that I am a missionary myself, as every Baptist should be.

If you would like to know more about Brazilian life, do not hesitate to write to a Brazilian Baptist church and ask for further information. If you feel challenged to go to Brazil to visit one or more of the churches, I know they would welcome you.

Christians have so much to learn from one another. As Baptists in particular we have much to learn from each other, especially when we live in different countries and different cultures. It is then that we realise that God's love goes beyond all borders. ■



Service in a Baptist Church in Paranaguá, Paraná, Brazil

Discussion Starter.....

1 A rose by any other name?

Do you know why you are a Baptist? (See "Why are you a Baptist?" p6) Was it something that happened for family reasons; did you drift into a Baptist church and stay there; or did you make a conscious decision to become a Baptist? If you are studying these questions in a group, compare your answers.

2 The common ground.

What do Baptists have in common the world over? Do you consider all of them to be fundamental to our Christian faith, or are some more peripheral?

3 Agreeing to differ?

Using this edition of the Herald and any information known to you or your group, give examples of where Baptists differ in aspects of belief or worship in different parts of the world. Do you think there are reasons (maybe historical or cultural) for this being so, or is it "just one of those things"?

4 Jerusalem rules, okay?

Looking at Baptist churches in Brazil (p10), Zaire (p6), and Eastern Europe (p8), how do their priorities and their understanding of being a Baptist differ from the churches you know in the United Kingdom? In terms of working out the gospel in our lives, do these differences matter?

5 All human life is here.

Would you feel comfortable in saying, as Eliseu A dos Santos has done about his country (p10): "If you would like to know more about British life, do not hesitate to write to a British Baptist church for information"? Do you think such a promise is realistic? Do our churches show life as it is lived in Britain today?

6 Help...I've lost my mitre!

What is your understanding of why Baptists in the United Kingdom do not have bishops? (See pages 4 and 6 Bulkeley & KH Walter) Do you know and understand about the traditional Baptist view of church and state? With this in mind, why does Baptist Praise and Worship have The National Anthem in it?

7 Risky living?

John Weaver says, "Church meetings are the high risk zone of our Baptist church life." What risks are you taking in your church meetings? (See *Baptist Basics*, Church Meeting section. More details on Worship page.)

8 Knit one, purl one, link one.

How much do you know about your Link-Up group? (p14).



DOUBLE TAKE? Double Take is a way of using the Herald to consider, more deeply, the theme which is highlighted each month. Whether used privately, within a missionary or house group, or as part of Sunday worship, the hope is that a better understanding of the issues will lead to a change in attitudes, to a commitment to prayer, to involvement in mission and to action.

Bible Study

Reading : Acts 8 : 26-40

We can identify several features of Baptist belief in this passage.

Philip is (Acts 6:5) one of the seven chosen to help with the everyday practicalities of Christian ministry. (Don't confuse him with the disciple of Jesus). After Stephen's death, and the ensuing persecution he fled to Samaria (Acts 8:5). Here he had a ministry in evangelism, healing and exorcism, (Acts 8:6-13)

Acts 8:14-25 show how the work of the Gospel was establishing itself in Samaria.

Acts 8:26-27a

At this point God intervenes; he pulls Philip away from the crowds and conversions, and directs him to a desert road.

Angels are mentioned quite matter-of-factly in the Bible. Their appearance is often at a time of crisis, or when God needs to give someone a bigger nudge than normal. Perhaps Philip needed to be convinced that he should leave the "successful" work in which God had placed him to face a very different, unknown and possible barren future. It was a step into the unknown and a risk, which he could have held back from. But (v.27), "He rose and went."

From the articles in this month's Herald, which are the countries where Baptist Christians are taking risks in obedience to God's call?

Acts 8:27b - 29

"Neither Jew nor Greek; neither slave nor free; neither male nor female; all one in Christ Jesus."

Philip finds out why he has been brought here! Can you remember pictures of this incident from your childhood of the solitary Ethiopian in his chariot, reading from Isaiah, in a calm and dignified way.

An important person, a

man of authority in Ethiopia, would not be travelling unaccompanied. He would be in the centre of a large train of attendants. Philip would have seen and heard the whole entourage coming from a great distance - people shouting, the noise of the horses, chariot wheels clumping over the irregular desert surface.

God is stretching Philip. How did he feel? It is like being led to the officials of the government of say, Yeltsin, or into the royal courts of a King or Queen. What a barrier for Philip to cross! Can you think of other comparisons?

But the gospel is for ALL who believe, rich or poor, celebrity or down-and-out.

Historically, how have Baptists shown the gospel is for all who believe?

Acts 8: 30- 35

Philip, hearing the Spirit's prompting, could hardly believe it was so easy!

Perhaps the Ethiopian was a God-fearing Jew because there is a reference (v27) to his coming to Jerusalem to worship. But his curiosity and enquiring mind stimulated by the Holy Spirit led him to read aloud from the book of Isaiah. These words Philip heard above all the chariot noises. A simple question led to the sharing of the gospel.

Do you agree with Tim Bulkeley? "Baptists, on the whole, strive to hold the tension between the human and the divine of this bewildering book, and so it speaks with a living voice and clear authority."

Acts 8: 36-39

Philip, "telling him the good news of Jesus," repeated the command of Jesus (Matt 28:19) "Go and make disciples of all nations, baptising them....." The Ethiopian's next question was, "Why shouldn't I be baptised?" (v36).

If baptism is for believers (not necessarily adults), how young a person would you be happy to see baptised? (See Tim Bulkeley's article, p4)

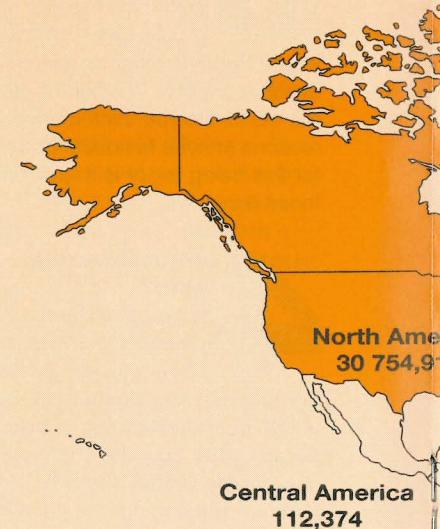
After the baptism Philip's reason for being with him was over; the

Spirit caught him up, and the Ethiopian "went on his way rejoicing."

Acts 8:40 And after?

Philip went to Azotus, the old city of Ashdod. From there he preached the gospel in various cities until he came to Caesarea. A further reference (Acts 21:8) suggests he stayed in Caesarea, where he brought up his family.

Tradition teaches that the Ethiopian became a missionary to his own people.



Number of Baptist Church Members
Per continent from BWA statistics

Action Points

1. Allocate time in a housegroup session (or Sunday evening fellowship, Women's meeting etc) and ask your group to answer the following questions:

- Are you a church member in a Baptist church?
- Why are you a church member in a Baptist church?
- Could you have become a member in any of the churches (Baptist or otherwise) in your town/locality?
- Why is this so/ not so?
- Why do you think some people worship with you, but prefer not to

enter into church membership?

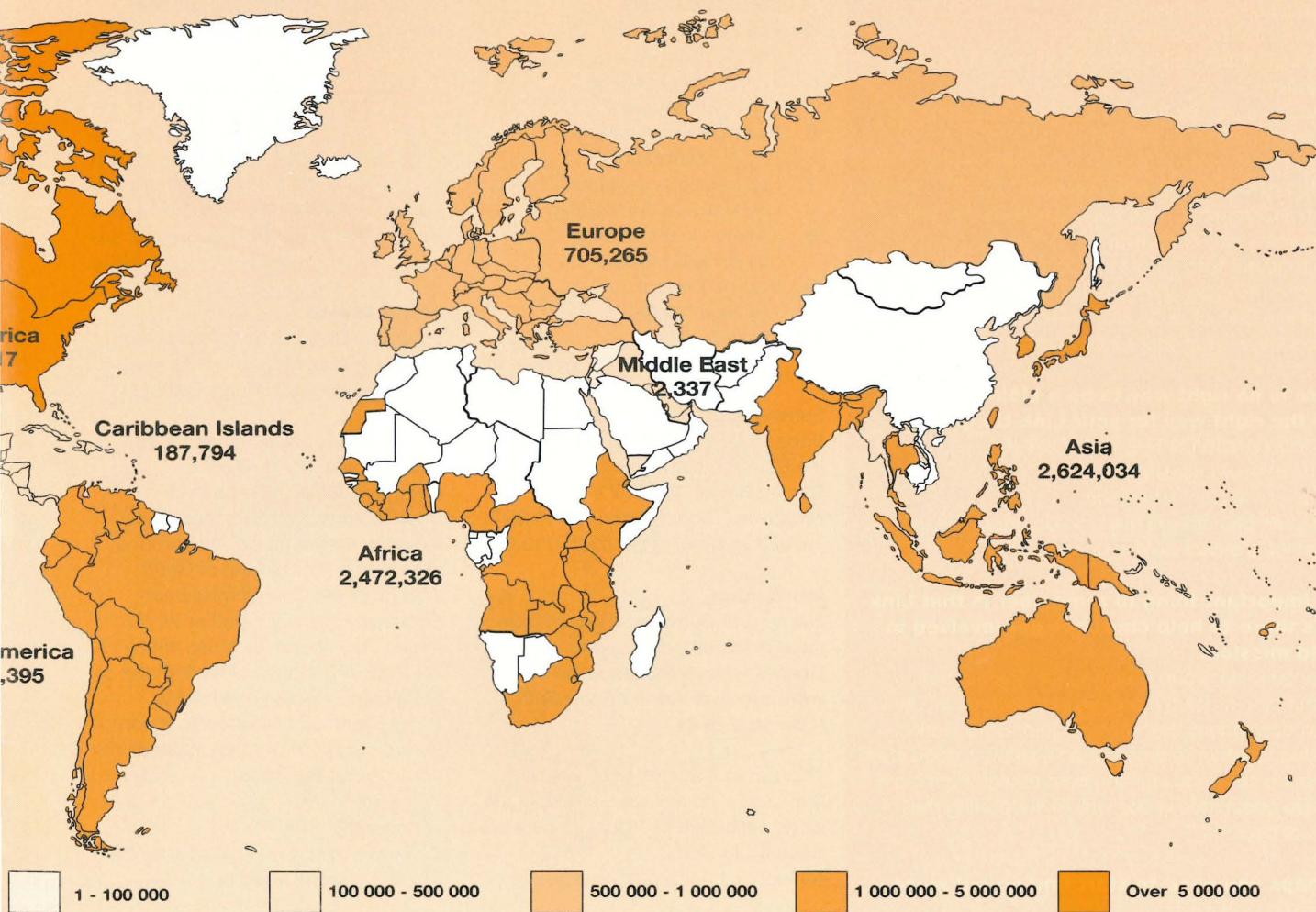
- What do you think makes you distinctive as worshipping and serving Baptists in your community (if anything)?
- Do you emphasise what you have in common with, or points of difference, with the other denominations in your town/locality?

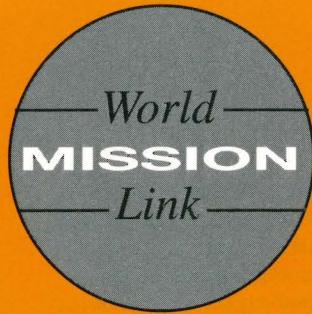
2. Ask your Link-Up contact person to liaise with your Link-Up missionary. Ask him/her/them to provide you with photos of members of their con-

gregations with a brief note of how they came to faith, and what are the important issues they are facing in their lives now. Perhaps you would like to do something similar in your congregation. Send photos of yourselves back to the church with which you have links. Pray for one another. Share the hopes and fears of life together. Build each other up.

3. If your Link-Up missionary is working somewhere fairly accessible, you may be able to twin with the town in which they are living.

The World Family of Baptists by continent





LINK-UP

What does it mean to be part of a Link-Up group?

Do you have to do everything together?

No. At present there are 500 Link-Up groups - and perhaps 500 different ways of being a Link-Up group! They go from those with the very minimum of organisation to those who are highly organised; from those doing everything together to those who do little actual meeting together.

Let's start with some basics

All LINK-UP GROUPS

- have a Link-Up missionary;
- have a Link-Up Contact person;
- distribute information received to the churches in the group;
- organise a visit by their Link-Up missionary when they are on Home Assignment.

SOME LINK-UP GROUPS DO MORE. THEY:

- form a Committee from each church in the group;
- organise yearly BMS events;
- get together with other Link-Up groups to form District or Auxiliary BMS Committees;
- organise District or Auxiliary events.

Do you know what your Link-Up group does?

There is no right way to be a Link-Up group, only the right way for your Link-Up group.

CAN YOU ANSWER THE FOLLOWING

- name of your Link-Up group;
- name of the Contact person;
- the other churches in the Link-Up group
- what the Contact person does.

The important thing to remember is that Link-Up is there to help churches get involved in world mission.

If your Link-Up group is doing that, fine but that doesn't stop it doing more. Sharing with other Link-Up groups widens the knowledge of BMS work. Working together to organise an event is a good way of sharing skills and learning from others. Forming a Link-Up committee is one way of supporting the Contact person.

Perhaps you need to start finding out more

Worship.....

Published by the Baptist Union of Great Britain, Baptist Basics is an excellent starter and refresher kit for anyone who wants to know more about what it means to be a Baptist in Britain today. Not necessarily new Christians and new church members, but others who have been treading the path for a while now, but may not always know *why* we do what we do. There are ten sections:

- 1 Why be a Baptist?
by Brian Haymes
- 2 Believers Baptism
by Paul Beasley-Murray
- 3 Church Membership
by David Coffey
- 4 The Lord's Supper
by Keith Jones
- 5 The Church Meeting
by John Weaver
- 6 Visiting New Members
by Michael Quicke
- 7 Leadership in the Local Church
by Malcolm Goodspeed
- 8 Children in the Church
by Anne Dunkley
- 9 Radical Dissent
by Nigel Wright
- 10 Lifestyle
by Anne Wilkinson-Hayes

Series Editor - Derek Tidball

Price £3.00 + p/p and available from the Baptist Union of Great Britain, Baptist House, PO Box 44, 129 Broadway, Didcot, Oxon, OX11 8RT. Tel 0235 512077, Fax 0235 811537

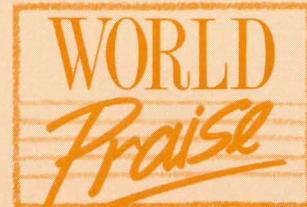
Meditation

For by one Spirit we were all baptised into one body - Jews or Greeks, slaves or free - and all were made to drink of one Spirit.
(1 Cor 12:13 RSV)

Think what it means to be one with thousands, no, millions of people the world over. One in Jesus. To be a Baptist Christian.
Reflect that no matter what your cir-

cumstances, what kind of home you live in, what kind of weather you're having, how large or small your local fellowship is there are Baptist Christians the world over, who, perhaps have more in common with you in terms of belief and life purpose than your next-door neighbour.

In prayer reach out to God and thank him for your brothers and sisters in Africa, the Americas, Asia, Europe and Oceania. Ask him to enrich their lives, give them courage in their day-to-day trials and struggles, surround them with his love, and give them a deep fulfilment in serving him. Ask that you too may know your part in his global plan.



World Praise

Edited by David Peacock and Geoff Weaver and published by Marshall Pickering at £9.99 (Music Edition)

As part of the preparations for the 1995 Baptist World Alliance Congress, which is to be held in Buenos Aires, David Peacock was asked to collect music from around the world. With the help of Geoff Weaver of the Church Missionary Society he has put together *World Praise*. Any church or group which sees the importance of feeling part of the global Christian community should get hold of this book. It contains a wealth of worship material from around the world.

Copies of *World Praise* can be obtained from Baptist Publications at Didcot.

Another quiet week

Our special correspondent in Zaire, Owen Clark, writes

**from his base on the Baptist Community of the River Zaire (CBFZ)
compound in Kinshasa.**

It's been another quiet week on the CBFZ compound. It even went quiet for a bit over the river in Brazzaville, where they've been taking pot-shots at one another for a week or two. It seems that the loyal opposition was not too happy with the way that the election went. Visitors, like Derek Rumbol, who have had to come to Kinshasa via Brazzaville, have been obliged to run the gauntlet of the barricades between the airport and the ferry beach. Democracy is still a young and tender plant around these parts.

Talking of plants, there's a lot more planting going on these days. Every odd corner of the compound that is not taken up with buildings, road or lawns has now been planted with manioc by the families that live here. Manioc has a double advantage in that the root provides the staple diet, whereas the leaves are boiled and mixed with ground peanuts or sardines to provide an inexpensive meal.

Jean (pronounced as in French), the odd-job man, has finished clearing the long grass outside the compound walls. It's just as well. When handing in the garden tools the other day he said that there were a lot of little snakes in the grass. I asked him if they were poisonous. He said that all snakes are poisonous. I hesitated, not wishing to start an argument. Then I said that I believed some snakes to be harmless.

He looked at me. I could tell what he was thinking. "These white men think they know everything." Changing tack, he said, "They have two heads."



Deanna and Owen Clark now both back in Kinshasa, Zaire

Special CORRESPONDENT

My turn to be downright sceptical, but I kept my counsel. He promised to show me one. I agreed.

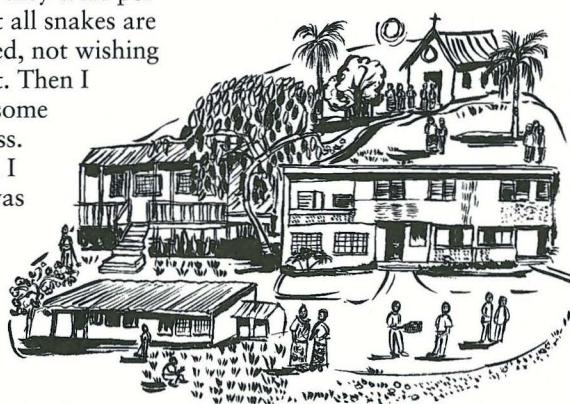
At the end of the next day, with some satisfaction, he advanced with a cardboard box. He had not so much killed as decimated the creature. I was sad, for it was a harmless blindworm, a legless, eyeless lizard, which burrows in soft soil. When disturbed it wriggles away with a snake-like movement. Its tail being as blunt as its head makes it difficult to tell, when it's not moving, which end is which. Mystery solved. I tried to explain, but he went away muttering.

He's now clearing the stones from the little lane that leads to the church over the road.

I must say they keep busy over there. Nearly every day one or other of their choirs comes to practise in the late afternoon. The women get together on a Tuesday afternoon and a prayer group on two other days, in a little circle outside. On a recent bank holiday the young people were there all day for what they called a day of recollection. They met in the hall, while the women had their own to do in the church.

At the same time the CBFZ was holding its General Assembly in the "glass" room, which has more window than wall down one side. Meals were being prepared there on a three-brick fire outside by women from the different Baptist churches. Regular bee-hive it was! There's been a lot of people through the place since the BMS first built it in 1915. As I say, it's been quiet on the compound, but that isn't to say as the folks round here have been twiddling their thumbs.

**Next month Owen writes about
"Not such a quiet week."**



Have you been Pipped in the post yet? By now most churches should have been. They ought to have received a letter from their Area or National BMS Representative telling them about the new *Partners in Projects Scheme* (PIPS).

How do you get people involved in mission? Most of us are interested in people with whom we can identify and places we can visualise. The "BMS General Fund", even though it is about the gospel good news for people all around the world, is a turn-off for most of our young people.

So from Albania, through India and Mozambique, to Zaire and Zimbabwe, PIPS has broken up the General Fund into bite sized chunks. Churches can now take up projects like supporting a Thai doctor at Mae Sariang, or assisting in church planting and evange-

tion to their normal giving to the general fund of the BMS.

Missionary Secretary, Mary Walton, felt so much goodwill had been generated that it was important not to lose it. So they have adopted a PIPS project for another £1,000. This will be used to support the work of their link-up missionaries, Stephen and Elizabeth Allford.

The members of the church will be handing in bags of 200 coins, as they did for Fund for the Future, but Mary Walton also intends to "impose taxes" on essential services, like water, telephone and even television. They will be adding a "tax" contribution to their collecting box each time they use a particular service during the week.

The ecumenical fellowship at Panshanger, Welwyn Garden City, have found PIPS to be an ideal means of missionary support. It enables them to focus on an ecumenical project overseas in which

all the denominations represented in the church are involved. So they are supporting the medical work at Ludhiana Hospital, North India, for the second year running.

Another ecumenical church, Loughton Union Church in Essex, has adopted a PIPS project which is supporting the work of the United Theological College

of the West Indies in Jamaica.

Jim Clarke, BMS

Representative for Central and Eastern England, reports that during the pilot experiment in two associations "PIPS has enabled those churches which have taken part to increase their giving by just over 25 per cent."

Many churches are already excited by PIPS because they see how their giving is helping real people in real situations. If you would like to join them please get in touch with your local Area or National BMS Representative and ask for a PIPS project.

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lism in India. They can help to provide Christian literature in Zaire or support a Brazilian pastor working in Guyana. They can provide the resources to help BMS missionaries in their language study or support social work projects in Brazil.

There is a large variety of projects, large and small and churches can pledge to raise thousands of pounds or just hundreds, according to their size and ability.

The small fellowship of 20 members at Oxlow Lane Baptist Church, Dagenham, raised £1,000 for Fund for the Future in addi-

CALL TO PRAYER

For because he himself has suffered and been tempted, he is able to help those who are tempted. Heb. 2:18

So many in Europe for whom God is remote an idea an ideal a memory from yesterday nothing to do with life as it is lived today.

So many in Europe who search for a faith in the cards, the stars looking for something searching for meaning in the world of today.

Lord, may they find that meaning as they meet him who shares our human life not a distant saviour but one who knows how we feel and who cares.

WEEK

8

February 20 - 26

FRANCE

Two 28:19 Action teams of young people are working in France this year. At Carcassonne in the southwest the team is helping the very small congregation where Ian and Pauline Thomas work.

"We have achieved 'fame' after making the headlines in the local newspaper," they report. "After a chance meeting with a journalist in a café, he came to interview us about our involvement in the church and our faith."

The other team is in the northern city of Lille where the Baptist Community is engaged in a social ministry with the homeless and drug

addicts.

"Our main role is as part of the Evangelism Team. We are responsible for the Bus-cafe and open-air, and the monthly evangelism concerts.

John and Sue Wilson have settled at Morsang-sur-Orge and Neil and Ruth Abbott continue work at Clermont Ferrand.

Chris and Christine Spencer, are now working at Le Havre and not finding things too easy. Robert and Catherine Atkins say they are encouraged by the work at Versailles and report some baptisms. They have been pleased to welcome former colleagues to France, Phil and Rosemary Halliday doing language study at Massy.

WEEK

9

February 27-March 5

NEPAL: UMN GENERAL

This is a time of celebration and rejoicing for the United Mission to Nepal. On Friday it celebrates its 40th Anniversary. We give thanks for the opportunity of witness from a point when there were no Christians in Nepal through a period of transition, to the present day where the number of Christians runs into tens of thousands.

We join the Nepali churches on Saturday for a special day of prayer. We pray with them for the work of the gospel in Nepal.

At UMN Headquarters, Jane Andrews works in the Personnel Department. David and Catherine McLellan, Grace Penney and Jennifer Dorman arriving in Nepal this month to join the language and orientation course.

Jerry and Ruth Clewett are in Kathmandu - Jerry is using his administrative skills in a programme which seeks to rehabilitate displaced Nepalis.

WEEK

10

March 6 - 12

NEPAL: UMN ENGINEERING AND INDUSTRIAL DEVELOPMENT

The UMN 40th anniversary celebrations continue through the weekend. They ask us to observe Sunday as a Day of Prayer for Nepal.

Alison Maclean and Tim Lehane have returned to Nepal and are based at Jajarkot. Tim will be the design engineer for the Khimti Khola hydro power project. Alison hopes to get involved in non-formal education.

Bob and Ruth Ellett are based at Butwal where Bob's skills are used to the full and Ruth is one of two colleagues who care for the needs of those employed on the project.

David Payne is the longest serving BMS worker at Butwal and is looked upon as a key person in management in his capacity of Consultant.

Peter and Valerie Harwood have moved from Kathmandu to Butwal where Peter is General Manager of the Butwal Power Co Ltd. Iain and Karen Gordon are located on this project. Iain is in the Development Consulting Services.

WEEK

11

March 13-19

ZAIRE : HEALTH

Health care and medical services have deteriorated rapidly over the last year because of the general political and economic situation. Poverty breeds illness, especially for children who cannot eat regularly. Health care is expensive and poor fami-

lies have to make the difficult choice of paying for medicine or feeding their children.

We remember those, like Dr Motingea, Medical Co-ordinator for the Baptist Community of the River Zaire, who seek to maintain such services in the face of enormous financial and logistical difficulties.

BMS has few people involved in health and medical work in Zaire. Brenda Earl returned to Pimu Hospital in November to work with Dr Lobo and Gwen Hunter continues as pharmacist at IME Kimpese.

WEEK

12

March 20 - 26

BRAZIL: SAO PAULO

Every day São Paulo attracts hundreds of new families looking for a new life. Most end up in the shanty towns on the outskirts of the city. The BMS office is in São Paulo. Stan and Maureen Porter are busy with office administration and church work. Derek Punchard is BMS Representative for South America and the Caribbean. Frank and Peggy Gouthwaite are looking after the BMS missionary children in the hostel who study at St Paul's British School.

David and Cath Meikle are now working in urban mission among the industrial poor in São Bernardo do Campo, São Paulo.

Stuart and Georgie Christine are church planting and doing community work in the favelas in Campo Limpo and teaching in the Theological Faculty.

CALL TO PRAYER

1994 Prayer Guide Update

(Week numbers correspond with those in Prayer Guide)

Inside a
Baptist
Church in
Sofia, Bulgaria



General
picture of
Sofia, Bulgaria



FEDERATION DES EGLISES EVANGELIQUES BAPTISTES DE FRANCE

ÉCOLE DE LANGUE FRANÇAISE

LES CÈDRES



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Opposition to Bulgarian Evangelicals

The effects of religious harassment are being felt by many Christians in Bulgaria, including Baptists and several other mainstream evangelical and protestant churches. Churches have had difficulty in obtaining permits for new buildings and there have been other constraints on religious freedom. Some churches have suddenly been evicted from rented space in public buildings.

It is believed that parts of the Orthodox Church are behind the new crackdown and as a result Baptists, Methodists, Pentecostals and others are finding it increasingly difficult to function. Comparisons are being made with the communist régime.

Evangelical groups are described as "sects" says Theo Angelov, President of the Baptist Union of Bulgaria. The most fierce attacks have been made through the media.

Evangelical churches have been accused of making their way into Bulgaria, a Christian country, and leading people astray from the right faith (Orthodox Christianity). One article implied that evangelical pastors were giving

bribes to state officials.

"Here is the Mafia: the evangelical meetings are supported by high officials and politicians directly against the interest of the state and society."

Another article, by Nickolay Slatinsky, talked about the negative influence of these "sects". "Sects ruin the character, they brainwash, destroy the mind and break up the values of Bulgarians... The awful calamity is that along with many of these sects and behind the cover of faith come drugs, organised crime, terrorist groups and money laundering... We need to restore good relations with related Orthodox churches in Russia, Greece and Romania."

It is impossible for evangelical churches to answer these charges. Every attempt to publish articles and to speak on radio or television has been refused.

People have been incited to use violence against evangelical pastors. Already there have been warnings by teachers to children of believers and memories are being revived of the terrible persecution against evangelical Christians during the period of communist rule. However, Protestant and evangelical leaders are determined to defend the rights of their members and, if necessary, to appeal for the help of their respective international organisations.

Two Baptist denominations in Sweden have written in protest to the Parliament and Government of Bulgaria calling attention to Article 18 of the UN Human Rights Declaration. They affirmed their "respect for the Orthodox Church and only seek similar respect for Evangelical Christians in Bulgaria. Sweden is a Protestant country, but we respect and support the Orthodox churches in Sweden including the Bulgarian Orthodox Church."

The letter ends with the appeal: "To secure the rights of the Baptists and other Evangelical Churches as Christian minorities. It is a normal European standard." ■



Patient arriving at Ruhea Clinic, Bangladesh

Ruheha Clinic

After a period of uncertainty, the small Bangladesh Baptist Sangha clinic and community health programme in Ruhea is showing signs of growth and stability.

The medical officer, Dr Masiur Rahman, was recently married to Doli, a medical student in her third year. She had never met Christians personally until she came to the reception arranged by clinic staff. There she was thrilled and impressed that God could be addressed in such a personal way. She gladly accepted a copy of the New Testament.

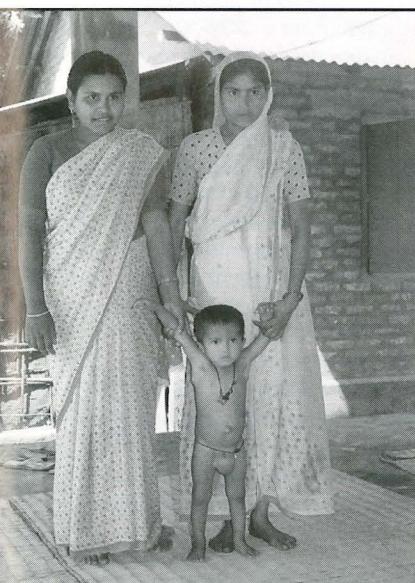
A small team of nine village health workers have completed their first year's training. One is a Christian, Upen Das, an older man who has struggled academically yet is greatly respected by his village health committee and the 671 families in his area of Kosalgao. Pray for him as he witnesses through his work.

The one lady is Azima Begum caring for the 720 families in the Senihari area of whom 570 are children under five.

The team is under attack from those who seek to destroy what is good and wholesome. Do

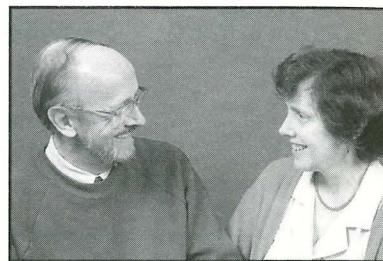
Milli Singhe (left) the nutrition teacher at Ruhea Clinic.

pray for them, especially Paul the administrator and Timothy the senior paramedical workers as they co-ordinate the work. ■



Angus and Carol MacNeill

We've said our farewells to Angus and Carol MacNeill, both at General Committee and at Didcot. But they are not really leaving the BMS family. Angus has handed over his responsibilities as Overseas Secretary to the Director of Operations and the Director for missionaries and David Wilson has taken over from Carol as BMS Medical Officer. Now they look forward to a new phase in their missionary career, this time in Thailand.



"We felt that, over the last six or seven years that are left to us in the normal working life, perhaps God was going to give us the opportunity to do something just a little different - not necessarily less important or more important, just to do something a little bit different in the service of his Kingdom, and hopefully with the BMS," Angus told the BMS General Committee back in November.

He said that over the past twelve years his horizons had been widened. "I've visited and spent time in over 20 countries. It has enabled me to meet many fascinating people and learn from them. I have learnt lessons of team leadership that will stand me in good stead in days to come.

"I've also been encouraged by the Society's ability to live and cope with change. It's the characteristic of a living organism to be able to adapt to new situations."

Looking to the future he predicted that the Society would have to grapple with two main issues. "There is the whole question of co-operation in mission with partner bodies and what this will mean for the life and the structures of the Society. And then there is the question of closer links within the UK Baptist family and what that will mean to the way in which the BMS functions.

"I have been puzzled many times by the foolishness of the gospel of Christ. We have to come back to the central facts of God's action in the birth, life, death, resurrection, ascension and coming again of Jesus in order to get a perspective of the mission. As an organisation, no matter how efficient we are and how well structured, no matter how well organised, no matter how wealthy, we are insignificant in global terms. But as a fellowship of people bound together in the cause of the gospel we are potential world shakers for the power of God's Spirit within us."

Angus painted the picture of an elderly African woman returning to her village with a basket on her back laden with produce from the garden "barefooted, fairly dirty, trudging home in the middle of nowhere. What does the gospel of Jesus Christ mean for her? She is going back into her village to live and die there. What does the good news of Jesus Christ mean to her? What have I to say to her and to the wounded of this world? We are not bringing to them economic advantage necessarily. We are bringing the life giving message of God's love in Jesus Christ them. What does it mean? How can we do it?

"I have brought that picture back many times to enable me to readjust my focus and my perspective. Hopefully that is also the best thing for the Society."

Angus and Carol were missionaries in Zaire from 1960-73. Returning to Scotland, Angus became minister of Kilmarnock Baptist Church and then, for a brief period, 1981-82, he became BMS Scottish Representative before being appointed BMS Overseas Secretary in 1982.

PLAYING WITH WORDS

The article "Playing with Words" (Nov/Dec Herald) was certainly aptly titled. David Quinney Mee makes some valid points but his attitude to Scripture is disturbing.

He describes a group of poor El Salvadoran Christians discussing the parable in which Jesus described the "Feast in the Kingdom of Heaven" (Luke 14:15-24). The conclusion they reached was that the master of the feast is what Jesus is not like!

David Mee seems not unduly worried by this. He seems to be arguing that it is best to let people read into the text anything which seems relevant to them; that it is not the appropriate to look for the original meaning of the Bible passage because:

1. The uneducated poor have no hope of finding it;
2. Even if they did, they wouldn't be able to apply it to their 20th century existence, and
3. The original message doesn't matter anyway.

I believe he is wrong on all three counts.

If the original message of the passage does not matter, why bother to study the Bible at all? Why not discuss instead the Book of Mormon, or Loyla's Spiritual Exercises, or Winnie the Pooh?

If the Bible is God's Word, then to say that its original message is not what matters is to say that truth does not matter and God's will does not matter.

Neither is it true that uneducated but earnest searchers for truth cannot find for themselves the intended message of a great deal of the Bible even without the assistance of dictionaries and commentaries. That patronising view was rejected in the Reformation. In fact the necessary clues are often internal and all that is required for much basic exegesis is a good translation, an ability to read or listen carefully and an ability to think straight. "Digging" is not usually required and there is certainly no need for any "golden box." That was merely a Roman Catholic invention. It is not usually lack of education which prevents accurate exegesis; it is more often an inappropriate approach to Scripture, an unwillingness to face unwelcome truth or just sheer mental laziness. The El

Salvadoran group could not have gone so far awry in their interpretation of Luke 14 if they had listened to verse 15. Perhaps they preferred not to. And perhaps, by failing to point out such things, their leaders have encouraged them to follow not the Biblical Jesus but one of their own fabrication.

Once the original message of a passage is understood it is not usually difficult to see its present-day significance. What God was like in the first century is what He is still like and the transference of principles of behaviour is largely a matter of prayerful, honest-hearted common-sense. Just because a person cannot read does not mean he cannot think.

It is the original, intended meaning of the Bible which is the Word of God, the Bread of spiritual life needed by rich and poor alike. Christian leaders who

fail to point people towards this truth are letting them eat husks; building the temple of God with hay and straw. There is also a Biblical term for claiming that God's Word says what in fact it does not say. It is called taking the name of the Lord in vain. I do not think the founders of the BMS would have approved of such "playing with words."

Brenda MacGregor

Saltcoats Baptist Church
West Kilbride Scotland

THANK YOU

I have just found time quietly to read my copy of your magazine (Herald Nov/Dec) and felt I'd like to write and congratulate you on such a challenging copy. I thought "Playing with Words" by David Quinney Mee was brilliantly written and such a challenge to us "stick in the mud" British Christians. Many of the other articles were very good too.

It is only recently (since retiring as Church Treasurer and Deacon) that I've found new outlets for my use of time and thank you for your magazine that makes missionary work come alive.

Marjorie Towner (Mrs)

Fleet, Hampshire.

WOMEN'S PROJECT 94

A resource for the whole church!

MOVING MOUNTAINS

creating opportunities for the poor in Nepal

The Women's Project for 1994 focuses on a day in the life of a rural Nepali woman. It illustrates the difficult, laborious nature of her daily work - although with interest and humour.

The "mountains" which must be moved are those of ignorance and illiteracy, poor health and the isolation of

many Nepali people in this mountainous country.

The project aims to raise £30,000 for the work BMS is supporting in Nepal, concentrating on education and bridge building among the Tamang people in the Dharding area of the country.

As ever, there is a project booklet full of information,

ideas for fundraising, Bible study, worship material, drama and the stories of Nepali people. Slides will be available to set the scene.

Moving Mountains will be available at this year's Baptist Assembly.

To reserve yours contact Christine Neilson at Baptist House.



Repatriated community in El Salvador

EL SALVADOR

Death squads are once again carrying out assassinations in El Salvador. The suspicion is that certain extreme right-wing groups are trying to wreck the peace accord.

In a letter to President Cristiani, Konrad Raiser, General Secretary of the World Council of Churches, has called for an end to the current political violence.

"The WCC is profoundly concerned about the recent assassinations and other cruel forms of violence carried out in recent days by death squads against prominent members of the political opposition in El Salvador," he wrote.

He called on the president to bring to justice those responsible for such criminal acts which "inflict pain and fear upon Salvadoran families and communities, and raise the spectre of renewed dangerous political instability at a critical moment of Central American history."

Karl Raiser reminded President Cristiani of earlier correspondence when the President said that his government was firmly committed to work for economic and social justice. Raiser also referred to Cristiani's speech to the United Nations where he said peace is possible when a culture of violence has been changed to a culture of

peace.

"Events of recent days show dramatically that this has not been achieved. We implore you to put your own words into action, to bring an end to the violence, dismantle the death squads and bring to justice those responsible for these violations of the right to life."

CLEAN HANDS

A group of 500 intellectuals have called on Brazilian society to "start a true operation Clean Hands" to end official corruption.

Referring to a similar anti-corruption campaign in Italy with the same name, the intellectuals issued, on November 17, a resolution saying democratic institutions are once again being tried in Brazil.

More than 30 congressional representatives, ministers, ex-ministers and former officials, governors and other political leaders are under investigation by the legislature for alleged involvement in an enormous corruption network.

The congressional commission investigating manipulation of the national budget revealed that in the

last four years more than \$100 million was transferred to representatives' personal accounts.

STAMPS FOR BMS

Mr Mason has now relinquished his responsibility for the Kiloware aspect of the BMS Stamp Bureau. Discussion are taking place to find a successor but for the time being stamps should be sent to Didcot and not to Malvern.

We are very grateful to Mr Mason for all the hard work he has put into this task.



Students at IBLA, Budapest.

TRANSFER OF IBLA

The International Baptist Lay Academy (IBLA) in Hungary, is moving its lay training programme from the Hungarian Baptist Theological Academy in Budapest to a new site just outside the city limits. The new location is in the building of the Baptist Church of Szigetszentmiklos.

IBLA Director, Errol Simmons, hopes the transfer will be completed by September. For the last few years BMS has provided several members of the IBLA staff.

CHECK OUT

ARRIVALS

Jean and Mike Gardiner from Brazil

DEPARTURES

Heather and Ryder Rogers to Albania

Kathy and Martin Hewitt to Brazil

Jenny Dorman to Nepal

Grace Penney to Nepal

Catherine and David McLellan to Nepal

Ann Bothamley to India

Susan and James Grote to El Salvador

Rosimar and Tim Deller to Brazil

Lidia and John Pullin to Brazil

Millie Hallet (volunteer) to India

Julie Pickering (volunteer) to IBLA, Hungary

Gill Thurgood (volunteer) to Albania

Moira and Andrew Tullis (volunteers) to Nicaragua

Sarah and Chris Mattock to Italy (language study)

Rosemary and Phil Halliday to France (language study)

Tim Lehane and Alison Maclean to Nepal

Chris and Marion Collict to Brazil

VISITS

Derek Rumbol to Angola, Mozambique and Zimbabwe

Eric Watson to Brazil

Peter Dewi Richards to Nepal and Thailand

John Passmore to Belgium and France

Reg Harvey to Germany

David Coffey to Germany

Stephen Gaukroger to Albania

ACKNOWLEDGEMENTS

Legacies

Grace Helen Newell	109.83
Lilian E Harris	100.00
Miss E Allender	200.00
Mrs Annie Talbot	590.96
Mrs Olive Taylor	3,000.00
Miss C M Morgan	200.00
Mrs M H MacLaine	251.43
Miss Hilda E Sacker	100.00
L Pearson	500.00
May C Pailthorpe	600.00
K M Reeves	1,000.00
Miss M L Hawkins	100.00
Mrs Grace Whitnell	6,852.48
Mary Turnbull	50.59
Florence G Cann	52,000.00
B Padwick	3,000.00
Elsie Horne	50.00
P Bowler's parents	25,000.00
Mrs Olive Taylor	1,065.65
Dr M J Hawkins	1,465.59
Nelly Haddow Majors	110.00
George Arthur Waite	1,096.60
Ethel Nancy Pellowe	500.00
Irene G Spence	1,800.00
Est of Revd H t Barnfield	500.00
Mrs O G Spoor	4,800.00
Eva Waggett	767.50
Dorothy Louise Fisk	4,782.27
Miss M Turnbull	55.99

General Work

Via Sue Evans:	£10.00;	via Sue Evans:	£5.00;	Relief Fund:
Charities Trust:	£28.50;	Charities Trust:	£13.00;	Relief Fund:
Manchester:	£25.00;	Scotland:	£3.00;	Wiltshire:
£100.00;	Anon:	£5.00;	£100.00;	Anon:
Swaffham:	£15.00;	GAYE:	£60.67;	Haywards Heath:
Operation Agri:	£50.00;	Anon:	£50.00;	£5.00;
Bath:	£100.00;	Anon:	£50.00;	Ebbw Vale:
Fund for the Future:	£100.00;	Anon:	£200.00;	£50.00;
Relief fund:	£100.00;	Women's Project, E London:	£10.00;	GAYE:
Charities Trust:	£19.00;	Charities Trust:	£60.67.	£60.67.



1001 THINGS TO DO WITH A BMS GLOBE

Examples 1-9

If it's full of coins:

- 1 Use it as a handy paper-weight in a draughty office.
- 2 Keep paper clips in the top.

If it's still empty:

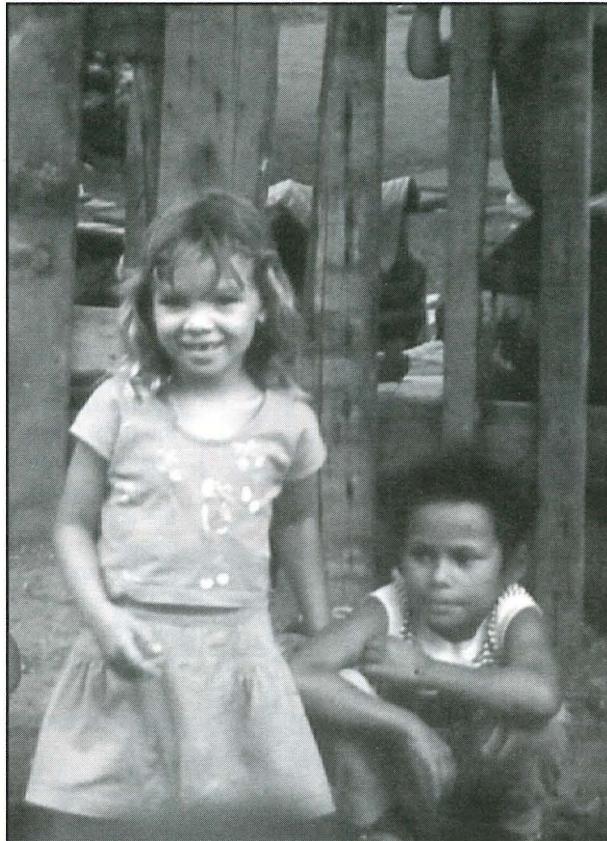
- 3 Fill it with water and arrange snowdrops in the slot.
- 4 Remove the base and give it to the baby to encourage crawling.
- 5 Put a light bulb inside and use it as a night light.
- 6 Bung up the slot with chewing gum and use it as a buoy for your toy boats in the bath.
- 7 Take off the bottom, fill it with pasta dough and create fun pasta shapes.
- 8 Put your pet mouse inside and use it as a roll ball.
- 9 Return it to the BMS. That's a thought!

Each globe costs BMS about £2.60.

If you are not making GOOD use of them, that money is going to waste.

We are anxious to cut back the cost of providing collecting boxes so if there are any unused globes amongst the members of your church, or hidden in a cupboard in the vestry, will you please search them out and return them to Didcot with the key. We can then make them available to others - to fill with coins.

INVIEW



LONG HISTORY OF VIOLENCE

In a recently published book, *The Sad History of Children in Brazil*, the authors claim that violence against Brazilian children dates back to the arrival of the Portuguese in about 1500.

The first major act of violence was when the Jesuits brought Portuguese orphans to Brazil to serve the interest of evangelisation. At the same time indigenous children were being massacred as the native population resisted the advance of European colonialism.

While the children of the first large hacienda owners had private tutors from abroad, children of slaves lived in conditions of violence during the colonial period. Even after the freeing of the slaves, vio-

lence against black Brazilian children continued.

The growth of violence against children in the last few years prompted Congress to set up a Parliamentary Investigative Commission to study the situation of minors. The Commission discovered that in 1990 alone 1,826 minors were murdered, the majority, 918, in São Paulo.

The Commission identified 77 people, twelve of them military personnel, as responsible for killing minors. Despite the Commission's warnings, the killing of street children continues, especially in Rio de Janeiro - 306 in 1991, 242 in 1992, and 320 in the first five months of 1993.

But street children are not just victims of physical violence. They suffer other types of abuse. There are an estimated 500,000 child prostitutes in Brazil. Slave labour too oppresses hundreds of children.

LONG LIVE RIO

At the stroke of noon on December 17, 1993, thousands of people dressed in white filled the streets of Rio de Janeiro for two minutes silence. They were protesting at the daily violence which plagues the city.

The protesters wanted to give a "slap in the face of violence" and reclaim Rio's traditional title as the Marvellous City.

The city's image has been tarnished by sensational killings, including the murder of eight street children sleeping near a central church and the massacre of 24 residents of the poor district of Vigario Geral. In both cases former police agents are the prime suspects.



Glyn Jones leading worship

ALBANIA FEVER

Camberley Baptist church and its satellite congregations have caught Albania fever reports Chris Russell, the minister.

It all began when "Dr Glyn Jones and his wife Gill were valedicted in July and set off for Tirana. The church receives frequent letters keeping them in touch with matters for prayer and with any practical needs. Such is the love of the members for this inspiring and courageous couple that they are doing whatever they can to support them."

The missionary committee organised an Albanian evening. Stephen and Elizabeth Allford, newly returned from Albania, were able to update people by means of slides and a talk. There was also an exhibition of Albanian crafts.

"The surprise highlight was a telephone call between Chris Russell and Glyn Jones which was amplified through the PA



Bible study group in Albania

system. Glyn was able to answer questions put to him by the people there."

Chris Russell believes that "it requires enormous courage for a couple in their mid-50s to say 'yes' to the call of God when it takes them from the relative comfort of the western way of life into the frustrations and deprivations of Albania, to try to learn an incredibly difficult language and to spread the Word of God as they go about their practical work at Tirana University.

"So the members and friends of Camberley Baptist Church and other link churches will continue to support them in prayer and in any other way they can."



Perceptive readers will have noticed that two photographs were transposed in last month's magazine. We apologise to Phil Commons and the Welsh ladies for the confusion.

M A K I N G W A V E S M A K I N G W A V E S M A K I N G

M A K I N G W A V E S

ONE CHURCH AMONGST MANY

Many others will give answers about our emphasis on believer's baptism, or the church meeting, or the importance of the Bible, or separation from the state. I only want to say - to be a Baptist is to belong to a tradition which is a small, but not insignificant, part of the whole Christian church in the world.



What is the meaning of this fact, that Christianity has come down to us in “denominational” packages? That I happen to have been born into a Baptist family, and my neighbour next door happens to have been born into a Roman Catholic family - so we worship in different styles, with different ideas about ministry, communion , authority; but believe in the same God revealed in the same Jesus Christ?

I must start from these convictions: that God is at work at different times and in different ways through all these churches; that as at best we see through a glass darkly, no one has all the truth; that all the churches are constantly in need of reformation through the Spirit (*semper reformanda*); that different churches emphasise different aspects of the whole truth; that one learns a lot through experiencing another church tradition, which may correct some of the narrowness of one's own. And above all that it cannot be God's will that the Christian faith is represented in the world by such a myriad of churches, which to the outsider often seem to be competing rather than co-operating with one another; and which leave people confused about the differences between "faiths" and "denominations" - Buddhists and Baptists, Muslims and Methodists.

But at the same time we have realised that in nature and in the church there is great value in diversity. So the question for the 21st century is - having realised (through the ecumenical movement) in the 20th century that we are fundamentally one in Jesus Christ - how can we move towards a better expression of “unity-in-diversity” in the 21st?

Lots of people are working on this question locally, particularly in England, in 700 local Ecumenical Projects and many similar efforts in co-operation; meanwhile the rising generation is asking not “is it Baptist?” but “is it alive - does it relate to my world at all?”

Roger Nunn is a Baptist minister who serves as Field Officer for Churches Together in England.

Videos from BMS

BAPTIST MISSIONARY SOCIETY

*Videos to purchase or to hire
The following all have individual hire rates, or are available to purchase.*

* Please note: if purchasing videos, please add £1.00 to the price to cover post and packing. Hire charges include production, packing and postage costs and VAT.

I wish to purchase the following videos:

Ref No.	Title	Purchase
.....	£.....
.....	£.....
.....	£.....
.....	£.....
	Total incl p&p	£.....

I wish to hire the following videos:

Ref No.	Title	Hire Fee
.....	£.....
.....	£.....
.....	£.....
.....	£.....
	Total incl p&p	£.....

It would be helpful to give an alternative title(s)

For use by Church on
(day) (month) (year)

Alternative Date
(day) (month) (year)

Person to whom material should be sent:

Name Address

Post Code Tel No. Amount enclosed £.....

Cheques and Postal order to be made payable to Baptist Missionary Society.

Date Signed

VIDEOS TO PURCHASE OR HIRE

Monsters, Monkeys and a Big Big Spider

featuring Roy Castle reading five stories from around the world which reflect the gospel in action. Each story is approximately nine minutes long. Suitable for 5-11 year olds.

BV4 45 minutes

£5 to hire, £12.50 to buy

Xpect

designed for young people. A news magazine style video which challenges the need for mission today. It recounts William Carey's footsteps in India and asks searching questions about mission. Also features interview with BMS Action Team volunteer members.

BV2 21 minutes

£5 to hire, £9.50 to buy

Crossing Bridges

shot in seven different countries, looking at issues facing the church and how BMS is helping to meet some of those needs in the 1990s.

BV3 24 minutes

£5 to hire, £9.50 to buy

A Weaver's Son

is a historical biographical look at the life of William Carey, a shoemaker and founder member of the BMS. A shortened version was shown on BBC2 early in 1993.

BV1 56 minutes

£9 to hire, £19.95 to buy.

Videos

Baptist Missionary Society PO Box 49 Didcot Oxon OX11 8XA BMS is a registered charity

VIDEOS TO HIRE

Adventures in Unity

about the Church of North India drawing together Christians from different denominations. This video explores the ministry of reaching people both spiritually and physically.

VHS49 29 mins

£3 to hire

But I'll be eaten up by Lions

Aimed at the younger person it takes a humorous look at ideas about missionary service and realistically answers many questions in the minds of people today.

VHS02 23 mins

£3 to hire

The Pipal Tree

Looking at the varied work of the United Mission to Nepal of which BMS is a member

VHS48 23 mins

£3 to hire

28:19 The Challenge

Steve Chalke and Martyn Joseph ask questions about the relevance of mission today and explore how to put Jesus' words in action.

VHS03 15 mins

£3 to hire

Driven by the Wind

A video to accompany the 1993 BMS Annual Report.

VHS09 12 mins

£3 to hire

No Longer Passing By

This looks at the Church in Brazil as it focuses on the many social needs of the community in which it is based. It serves as an effective pictorial reminder of God's love in action. A narrated slide sequence.

VHS158 13 mins

£3 to hire

The Magazine of the Baptist Missionary Society

RECEIVED MAR 09 1994

MISSIONARY

HERALD

MARCH

9 4

HEALTH WORK
IN AFRICA

.....
AGAINST THE ODDS
BEING GOD'S PERSON

NEWS ...

NOT SUCH A
QUIET WEEK

**MISSIONARIES'
HEALTH...**

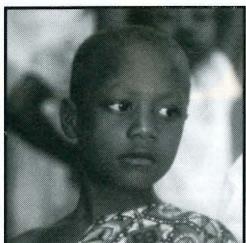
MAKING
WAVES

Baptist Theological Seminary Library
8902 Ruschlikon, Switzerland



PLUS DOUBLE TAKE ACTION PULL OUT

C



Cover photograph: Girl from Cameroon see article on page 8

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HERALD PRICES 1994

Bulk Church Orders

If you order the Missionary Herald through your church magazine secretary, the cost of a year's subscription (which is ten issues) is £3.70.

Individual Orders

If you order the Missionary Herald directly from BMS you also pay for postage and packing, and the cost of a year's subscription (which is ten issues) is £7.40.

Overseas subscribers pay the postage and packing rate applicable to their location.

H E R A L D

BEING GOD'S PERSON AND WITNESS

Responding to God's call to work in Mozambique 3

A VISION FOR THE FUTURE

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Zimbabwe				

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"Christian health care is aimed at creating whole people reconciled to God, their neighbours, themselves and at one with their environment."

Being God's Person

by Suzanne Roberts

I have a job for you. Don't take it on lightly, you might not want it. You need to ensure that every person in, let's say, England and Wales, gets full access to all the necessary health services. Don't forget the homeless, travellers, remote farms, and so on. And do it during a strike of most GPs and other health staff, with pickets blocking all the main roads and rail routes and lots of the minor ones and most transport out in sympathy. There is also a very large devaluation of the pound so that the government can't afford to give you much money to pay for medicines, vaccines, even syringes and basic supplies. The severe depression has meant a big movement of population, so you have very little idea of where everyone is. Keeping any form of disease statistics has become impossible.

You want to resign forthwith? Me too - in fact, I'd never have got as far as taking it on - yet it's the sort of situation that the Government of Mozambique has been facing during its 17 year civil war, made worse by further population movements because of drought two years ago. No strike of doctors, with closed surgeries, but dispersal and often death of all levels of health personnel, especially in the rural areas. Then there is the destruction of many health posts and facilities - I've seen some of them myself, not much left but the walls. No pickets, but mines and even now here in Milange we are having problems with medicine supplies because the main road to the provincial capital has not been cleared and the longer way round is more difficult. So there is a transport problem, but the plane is too expensive.

Fighting Renamo has nigh on emptied the government coffers. Although we have a vehicle here, the Director often has to find an organisation with money to pay for the diesel before the team can set off on a vaccination trip into the rural areas where most people live, or on a support trip to ➤

What is special about Christian health work? What makes it different from medical work anywhere in the world?
Certainly it is not the fact that it takes place in and from institutions run by churches and which have "Christian" somewhere in the name. However, such ownership should be saying something about the quality and style of health care.

Christians start with Jesus and his concern for the whole person. Modern medicine is good at hitting disease on the head. Science has made amazing advances and today's drugs, antibiotics, and surgical techniques are excellent tools in the fight against disease - but has it produced a healthier generation of people?

It is not just disease that has to be treated it is people and people are physical, spiritual and social animals. Illness touches all aspects of an individual, something which Jesus recognised when he linked healing with the forgiveness of sin. Healing is at the heart of our Lord's ministry which is aimed at creating whole people reconciled to God, their neighbours, themselves and at one with their environment.

However, we recognise that this costs. Jesus, the divine healer is a wounded healer, the suffering servant, scarred with the marks of the cross. Those who carry forward his ministry today must be prepared to be wounded and scarred too. In this season of Lent, it is well to remember that the disciples of Christ, in any generation, are called to be servants and expected to carry a cross. That is not a popular concept in our "instant" society of quick and easy solutions. Out of love, God sent his son to heal the world, not a planned programme, not a set of new techniques. And today he is calling us to risk all in following Christ, to risk being honourably wounded in his ministry of healing.

BEING GOD'S PERSON

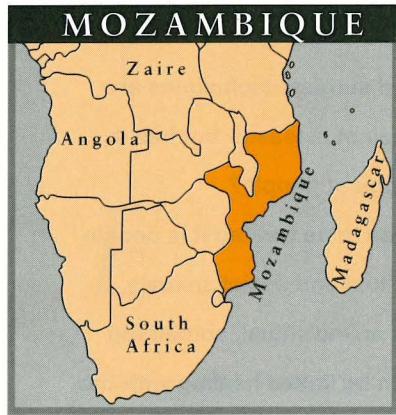


**Continued
from page 3**

one of the scattered health posts manned by a single nurse with wide responsibilities.

In this situation, several Christians from different churches were given a vision by God of helping the Government in its restructuring of the health services thus bringing Christians into a

country where, until recently, Christian witness was not easy or welcomed. Now the churches have been asked to join in the rebuilding of the country. There is much openness to the gospel. So ACRIS



(Interdenominational Christian Action for Health) was formed in faith. The first group of workers is now in place. However working out the vision in practical terms, within the context of government priorities and programmes and in situations which change, has not been either easy or straightforward.

The government, understandably, wants to know what each organisation plans, in order to fit it into the overall strategy and maximise the use of limited resources. So it can take time to get all the necessary permissions. So far, I and my colleague Salome Greef, a South African nurse, don't have the vehicle we need to work out in the rural areas and Salome will only get her work permit when she returns from a visit home.

Events have already overtaken the original plan in that other organisations have already done a lot of the training of local health workers that we were expecting to

do. So the programme may need to be altered - anything from minor tinkering to major surgery. Our brief remains community health, but we need to be open to the government's local priorities, although their main thrust is to get staff, facilities and supplies as far into the community as possible.

So what do I actually do? In spite of the hiccups on the medical side, the vision itself remains the priority for us all - being Christ's people within the health service in whatever capacity.

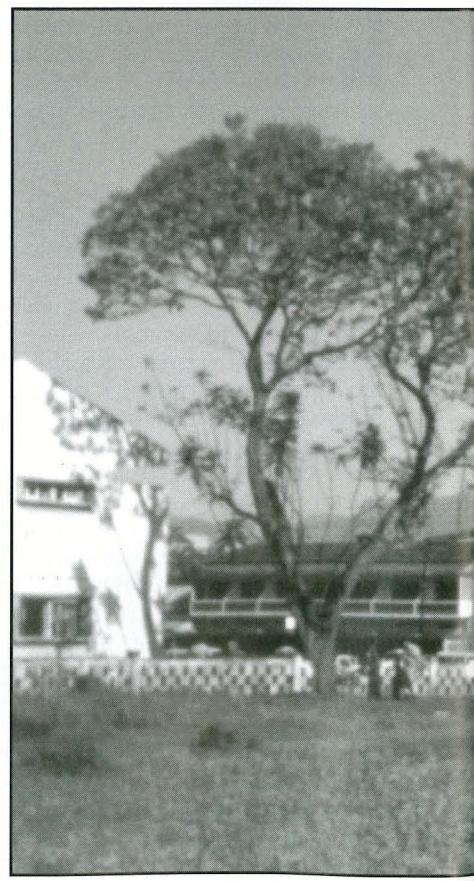
My present capacity is not at all my scene. I am the doctor in the health centre in this district headquarters. Don't get any grand ideas. We have extremely basic facilities and certainly one of my uses is to be able to write the documents in English for transfer to a hospital in Malawi. Even so, I am not a hospital-type doctor any longer so I need to rely on the Holy Spirit's wisdom while looking forward to the day when a Mozambican doctor arrives, which I trust will be before the rebuilt hospital opens and people start expecting this "doctor" to perform wonders in the operating theatre. That is something which I thought I had left, with great rejoicing, some years ago.

I like to think that I am able to contribute something in teaching the staff which I do both formally and in referral clinics when the referring medical assistant is there with me. I have enjoyed the visits to outlying health posts to work with the nurses there but this programme has been particularly subject to transport problems.

I am constantly amazed, given the political history of Mozambique, that I am allowed to pray with patients and even give out tracts on occasions in a government centre. In my other - I think more appreciated - capacity

as English teacher to about a dozen staff, I have been able to bring in Christian material. Several of the staff "went to church" when relating their Christmas activities, in English, but for most it is not a living faith. There is a big opportunity for witness when the time is right, probably more when wearing my English rather than my medical hat. Please pray that God will open up these opportunities.

As I see a number of the results of promiscuity, I am wondering when, not if, we will see an explosion of patients with AIDS. The disease is still treated with disbelief here so preventive health education is very difficult. That's frustrating, as is trying to be the





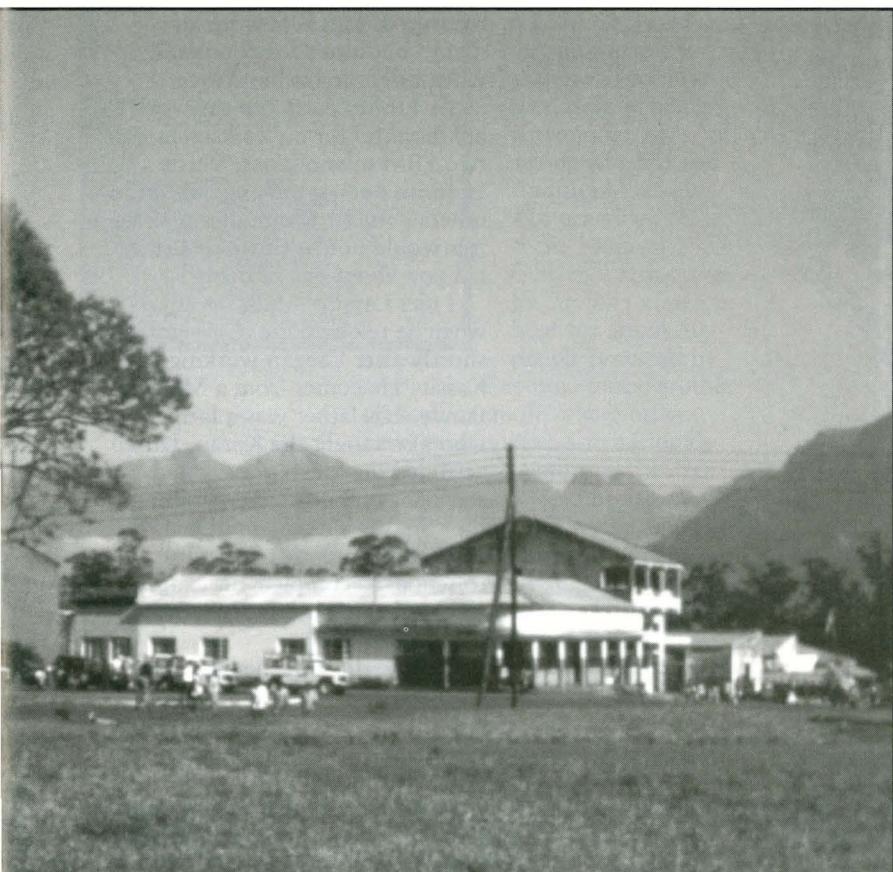
Right: Suzanne Roberts with colleagues on a ferry.

Below: Hospital in Mozambique.

HEALTH SERVICES IN AFRICA

where BMS has medical and health workers

	Without access to health services (millions)	Without access to safe water (millions)
Angola	7.0	6.5
Cameroon	7.0	8.1
Central Africa Republic	1.7	2.7
Guinea	3.9	3.9
Mozambique	8.0	11.9
Niger	4.4	
Sierra Leone	2.4	
Tanzania	5.2	12.2
Zaire	26.3	23.6
Zimbabwe	2.7	



sort of doctor I'm not and the uncertainty of how my work here will develop and of what precisely God wants of me. I am here in response to God's call and ACRISS's vision, to be God's person and witness in the health services in Mozambique for as long as he chooses.

It won't be the first one I mentioned, it almost certainly won't be what you expect, it may not be in Africa, but God has a job for you - to be his person and witness, maybe in Jerusalem or Judea, but maybe in one of the uttermost parts of the earth. ■



Before moving to Mozambique

Dr Suzanne Roberts served with the BMS in Bangladesh, latterly based at Ruhea in the north of that country.

In 1795 Sierra Leone became the first country in Africa to which BMS sent missionaries, but it was a short-lived arrangement, ending within two years. It was not until the 1960s that BMS again became involved, handing over the work to the European Baptist Mission (EBM) about three years later.

EBM now works in partnership with the Baptist Convention of Sierra Leone (BCSL), established in 1974. BCSL has other partners: the Southern Baptist Convention (SBC) and the Christoffel Blinden Mission (CBM). Together with EBM they work in church planting and building, Christian education, development, Bible and theological training and schools as well as in health work.

The work in Kassin began through the establishment of a

Right: Kassiri, Sierra Leone.

Below: Nurse aid weighing a baby



A VISION FOR THE FUTURE

preaching station in 1974 as an outreach from the main work in Mambolo, upstream and south of the river. Mobile clinic work followed in 1975. Prior to that, the nearest clinic was a government health centre three hours walk away - a long journey in the heat when somebody was ill. A clinic building was erected about ten years ago and the church services were held in the patient waiting hall. Meanwhile, across the road, the church building is in progress.

The need for a doctor for EBM arose when the previous one was unable to return after home leave in 1992. Since I was unable to go to Zaire, I was seconded to EBM to work in the rural health clinic in Kassin, a town on the northern bank of the Great Scarcies river in north-west Sierra Leone. It is a predominantly Muslim area. I arrived in early 1993.

My first patient was a six day old baby boy with tetanus. His muscles were almost continuously in spasm so that he was unable to feed. His mother was the victim of a temporary failure of government vaccine distribution leaving her unimmunised whilst local medicines had been applied to the

by Helen Johnston

baby's umbilical cord. Fortunately, after about a week, he was able to return home fully recovered. This is just one of many conditions I encountered when I first arrived in Africa.

As I try to carry out my work I am thankful for my colleagues - two EBM missionaries, Sierra Leonean nurses, nursing aids and others without whom the work as it is would not be possible. Let me tell you about one of them.

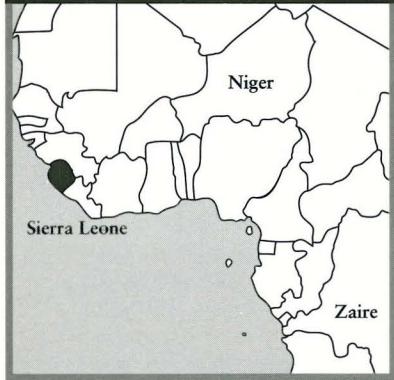
I met Lamin "Mada" Kamara when he rejoined the clinic staff shortly after I began working in Kassin. He comes from a Muslim family. His father was a farmer who also taught the Koran. Lamin attended the local primary and secondary schools before joining the clinic as a nursing aid in 1986. After a few months, he returned to school to complete his exams, working part-time as a day-watchman in the clinic.

During this time he became a Christian and was baptised in 1987. Fortunately he did not face the open hostility common in other Muslim families.

In 1990 he began training as a State Enrolled Community Health Nurse, qualifying in May 1993.



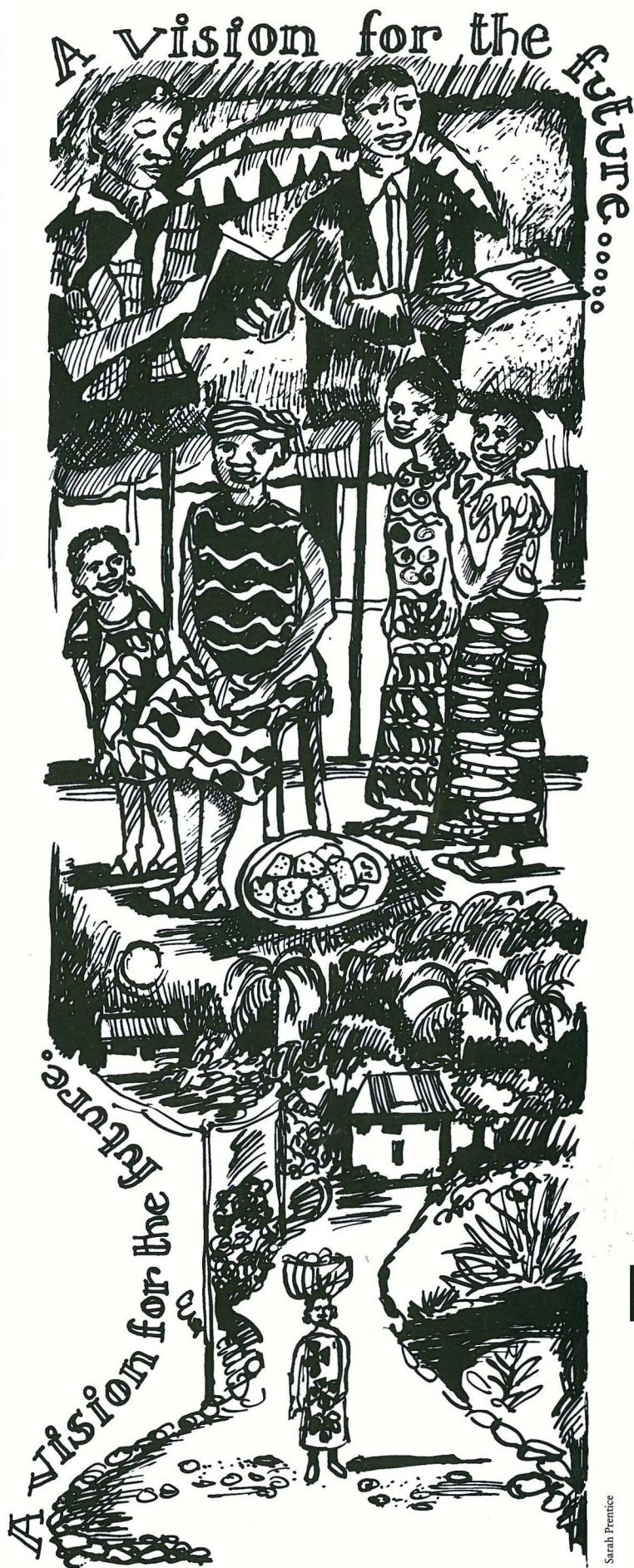
SIERRA LEONE



He is a caring and efficient nurse who endeavours to live as a good Christian example at work and in the community, despite being surrounded by strong Muslim and traditional beliefs and practices.

As Medical Officer, I also travel by *pampa* (a narrow boat for about 50 people powered by an outboard motor) to the mother clinic in Mamolo where other EBM missionaries and nationals work. We are exploring the area of community based health care/development. We have a vision for the future and plans are in an embryonic stage.

There is great poverty in the country, worse in rural areas. Overall the death rate for children under five is one of the highest in the world at over 25 per cent. We hope that community based health care will be a sustainable and effective way to reduce this and give each child a chance for a better life. ■



Sarah Prentice

by Jenny Wilson

AIDS

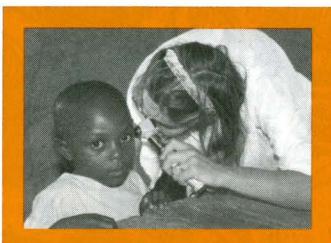
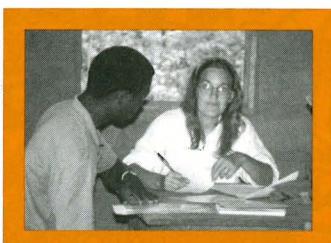
Most cases of full-blown AIDS are found in North America, sub-Saharan Africa and Western Europe. But since it takes ten years, on average, for HIV to develop into AIDS the number of AIDS cases is set to rise in other parts of the world by the year 2000.

The World Health Organisation (WHO) estimates that the total number of HIV cases worldwide will have risen to between 30 and 40 million by the end of the century.

The above figures are from a WHO document published in 1992. Latest estimates suggest that there are now 13 million cases of HIV world-wide with 8 million of them in sub-Saharan Africa.

However Nigerian churchman, Amos Omodunbi, has challenged these figures. "How are these figures arrived at?" he asked. "Is not this saying that every evil must have a black African origin?"

You may ask, "But doesn't the Church help you?" The answer is yes and no.



Jenny Wilson providing health care for people in Cameroon.

Who would have thought that working in the CLC bookshop in Paris at the end of my French language study would be excellent preparation for running a Cameroonian dispensary. At the end of my GP training in 1990, when the new GP contract was first being implemented, I couldn't see how it might be relevant to my future work as a medical missionary. Surely medicine in a developing country would be different, more clinical, more patient centred, with less paperwork and administration. How wrong I was.

I've always maintained that health care is not a consumer product, unlike baked beans where one can manipulate that market and hence the profits.

Even in Britain we know that the poor often have the greatest health needs. In Cameroon the problem is more evident, yet the health system is even more governed by market forces than the NHS is at present.

I arrived in Cameroon to find that I am in charge of two dispensaries with 20 beds each, separated by a distance of ten miles. One is at Ndiki, the other at Makénéné. The centres are in chaos financially and, although

my principal job is to consult, I am expected to sort out the administrative muddle and make the dispensaries viable.

The two dispensaries belong to the Union des Eglises Baptistes du Cameroun (UEBC), but the only input from the Church is in administration, not finance. All the money for the dispensaries comes from the sale of drugs, laboratory tests and patients admitted. This income has to pay for salaries, equipment, maintenance, electricity and, of course, the replacement of the drugs used. The dispensaries are expected to function as a business, even to make a small profit, but the present economic situation in Cameroon, combined with a good measure of dishonesty and corruption amongst previous personnel, has meant that I have inherited debts - debts for drugs bought at credit long since used up and debts for taxes not paid for two years. If the dispensary is a business, as we think of a business in the UK, then we are bankrupt, finished and should be closed for ever. But health care doesn't quite fit the mould of a consumer product so we battle against all odds, just surviving.

How do we survive? I really don't know. Patient numbers are low because they claim we are too expensive, but where do they go instead? Often the answer is nowhere. They suffer in silence.

AGAINST

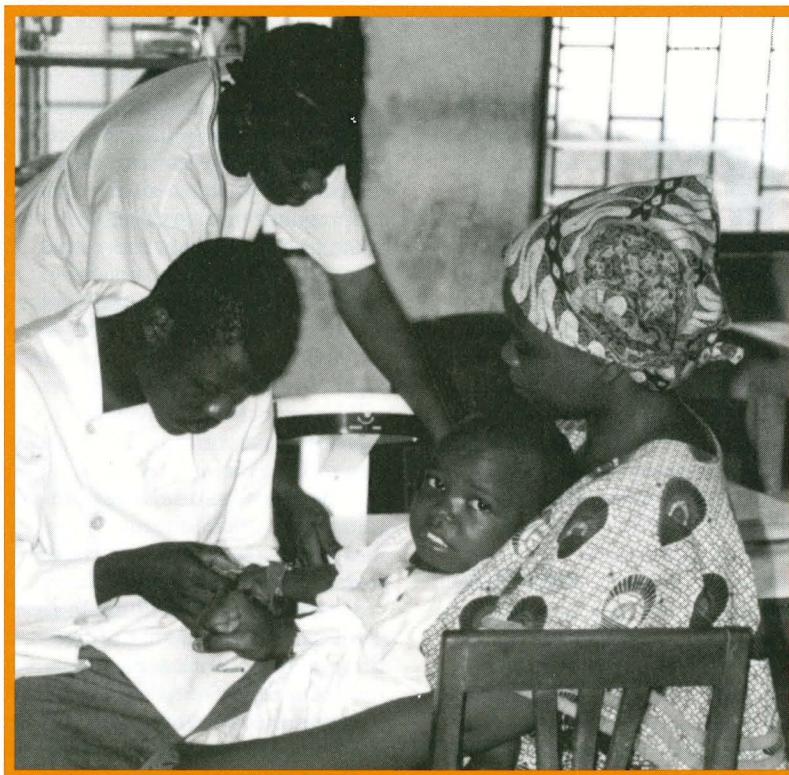
Others go to traditional healers and witches and many to the market to buy cheap Nigerian copy drugs. The end result is confusion and unnecessary expense. I still think back to my first month here when I saw a malnourished two year old whose parents told me that he had been prescribed red wine to thicken his blood. He came too late for our treatment to work, yet malnutrition shouldn't kill in southern Cameroon where there is plenty of good quality food.

So how are we trying to solve the problem? One way is to drop the prices. We have done that and patient numbers are increasing but how far can we go when the Cameroonian government wants to ban imports from IDA, our cheapest source of World Health Organisation essential drugs. Other suppliers in Cameroon are expensive and unreliable. Now, with the devaluing of the currency, prices can only go up further.

You may ask, "But doesn't the Church help you?" The answer is yes and no. Why is it that those in the Church have the largest debts, don't try to pay and bring to me their request for abortions and treatment of sexually transmitted diseases? It surely reflects the general state of the Baptist Church in Cameroon. But yes, we know that the situation is upheld in the prayers of many Christians in

Cameroon and around the world. God is there and listening.

So what are my conclusions? What is the way forward? I still don't know. Any suggestions on a postcard please. What I do know is that God has the dispensaries at Ndiki and Makénéné in his hands, along with the Church in Cameroon and, in his mysterious way, he will show us the way forward. ■



Child and mother clinic in Cameroon.

AIDS WORLDWIDE

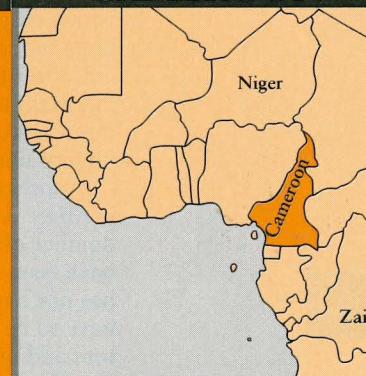
HIV INFECTIONS - since the pandemic began

Adults	9-11	million
Children	1	million
Sub-Saharan Africa	6.5	million
Latin America and the Caribbean	1	million
South and South-East Asia	1	million

Those who have reached final stage of HIV infection (AIDS):

Adults	1.5	million
Children	0.5	million
Sub-Saharan Africa	1	million

CAMEROON



ALL ODDS

Caring for Missionaries

**by David Wilson,
BMS Honorary Medical Officer.**



Whenever anyone makes an application to work through the Baptist Missionary Society they are given a comprehensive medical examination. Then before they go abroad, we ensure that they are fully immunised, given health advice according to the country where they will be working and, if going to a tropical country, given malaria prescriptions.

We assure them that if they have any health problems or any concerns about their health they can just write to the BMS Medical Department for advice or for help in obtaining medical supplies.

When they return for home assignment they again have a medical examination. Treatment is arranged for any health problem they may have.

Missionaries almost invariably pick up bowel parasites because of the unhygienic conditions in which they live and work. But I hope that all boil and filter drinking water to combat blood sucking parasites that inhabit the intestines causing anaemia and undermining general health.

Another important health issue is AIDS. A small but increasing number of doctors and nurses have been infected by HIV. This has not happened in BMS but we have to be aware of it. Our doctors and nurses have to be careful not to prick their finger, particularly during operations.

When a doctor tried to get medical insurance for Africa he was refused. He was told that if he intended to work as a surgeon in Zaire no insurance company would be interested because the risk of contracting AIDS.

All our missionaries are sup-

plied with syringes and needles so that if they need an injection, they can ensure it is given with sterile equipment. We have also arranged for pregnant mothers to come home to have their babies rather than risk a blood transfusion where there is no guarantee that blood is not infected by HIV.

All BMS missionaries have a psychological assessment. They will be exposed to considerable psychological strain by being away from home, family and working in an unfamiliar culture. They are going to be in conditions of psychological stress and we have a pastoral responsibility for them.

One missionary said the biggest stress came from having to live alongside and work with expatriates from different nationalities. This was more stressful than living with local nationals.

Another cause of stress is the relative affluence of a western missionary compared with most people who live in the two-thirds world. There is the sheer misery of seeing people who live in abject poverty, children who are brought up in conditions of hunger and infants dying in their mother's arms from sheer starvation. It is bad enough seeing such things but it is even worse when you realise that, whilst you are able to live adequately, even if you gave everything away that you have your contribution would merely scratch the surface of world poverty.

Medical staff are trained in the UK with modern equipment and all the sophistication. Then we go to the two-thirds world where we can provide a valuable function, but at a very different level from where we have been trained. If we had the resources available in the UK, so much more could be done.

Another issue is physical

danger. Although there are more vehicles on the road in the UK, they are in good condition and driven in a reasonable manner. In Albania thousands of vehicles are being brought in, mostly failed MOT types, and sold cheaply.

There is no highway code in Albania and no driving test. If they can make the car go they do. You can see grown men in their 40s and 50s driving their newly acquired first car up and down the main street, not going anywhere just demonstrating to all that they are now a car owner. The local population has been used to walking in the centre of the road, just moving out of the way of the donkeys and horse-and-carts.

In other parts of the world missionaries often have to travel long distances over dangerous roads where facilities for maintaining vehicles are not like in the UK.

BMS has a strong pastoral concern for the physical and spiritual health of missionaries. They are important and precious people. We have a responsibility to care for them in every way we can. ■

BMS MISSIONARIES WORKING ON HEALTH PROJECTS

NEPAL

Sue Frame, Isobel Strang, Andrew and Linda Mason, Ian and Sally Smith, Ruth Berry.

AFRICA

Adrian and Sylvia Hopkins, Central African Republic; Alan and Ruth Wood, Niger; Brenda Earl and Gwen Hunter, Zaire; Helen Johnston, Sierra Leone; Andrea and Mark Hotchkin, Guinea; Andy and Jenny Wilson, Cameroon; Suzanne Roberts, Mozambique.

ALBANIA

Chris and Mairi Burnett, Gill Thurgood (volunteer)

BRAZIL

Mary Parsons

ASIA

Phil Commons and Sue Headlam, Bangladesh; Ann Bothamley and Betty Marsh, India.

Discussion Starter.....

1

The World Health Organisation has defined health as "a state of complete physical, mental and social well-being..." (see Bible Study on p 12). If this is so, who is healthy? What about those who suffer from a disability? How would you describe a "healthy" person.

2

Suzanne Roberts says that her vision is to be "Christ's person within the health service in whatever capacity." (p4). A modern poet, Pierre Emmanuel has declared that "medicine today enjoys the prestige of the magician and electronic engineer, yet it loses sight of the invisible individual: fails to correlate old wisdom and new knowledge; and does not recognise the existence of the potentially sick." What can Christians offer to any health service anywhere to redress the balance. (see Making Waves, p 23).

3

It has been said that "the problems of health and development in Africa are the problems of mankind - of the relationship between the North and the South, of society and human values, of politics and ideology, of leadership, of transfer or lack of transfer of technology, of mismanagement, lack of planning...." In the articles from Africa (pp 3,6,8) the vision of Christians who run different health programmes is frustrated by economy and politics. Is there anything "politically" we can do to redress the balance?

4

In Sierra Leone "the death rate for children under five is 25 per cent." (p7) In an average western country like Britain the rate is 1.5 per cent. In the devel-

oping countries, 140 children die from malnutrition and associated causes every year and over 300 million are chronically hungry. In Europe, ten per cent of infants are classified as obese and another 20-30 per cent as overweight. Looking at health work in Cameroon, (p 9) Jenny Wilson asks, "What is the way forward? Any suggestions on a post card please." In light of the above, how do we answer her?

5

In the developed world, Africa, which used to be known as the dark continent, is often portrayed as a place of dark problems. A Nigerian, Amos Omodunbi (p 9), amongst others, has complained bitterly about this. "Is not this saying that every evil must have a black African origin." Griff Fellows (p 23) talks about the "Upside as we see it." What "upsides" can you think of?



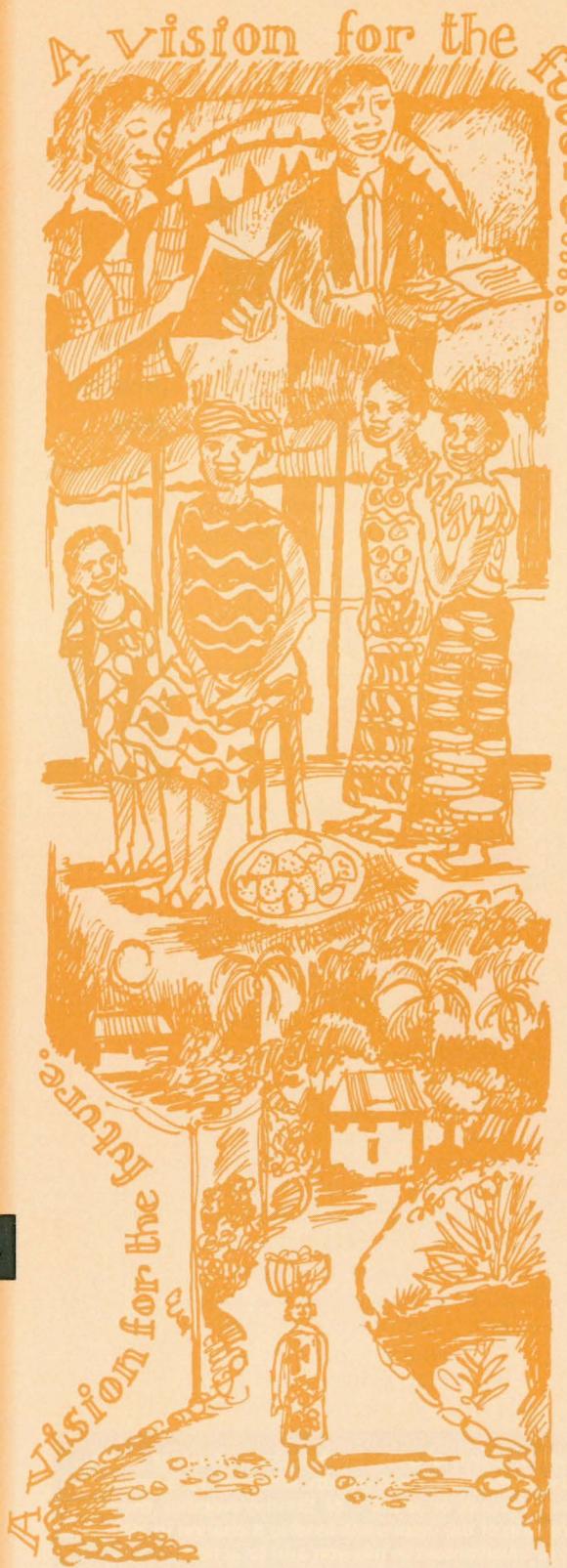
Anthony Vandy

Take Double Take

D

DOUBLE TAKE? Double Take is a way of using the Herald to consider, more deeply, the theme which is highlighted each month. Whether used privately, within a missionary or house group, or as part of Sunday worship, the hope is that a better understanding of the issues will lead to a change in attitudes, a commitment to prayer, to involvement in mission and to action.

Bible Study



A definition of health

Health is a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity. From the constitution of the World Health Organisation.

Spend some time discussing the WHO definition. Is it adequate? As a Christian, is there anything you would add? Try writing a definition of health from the Christian point of view.

Now read Mark 1:40-45

If you want to, you can make me clean. (v.40)

This is the act of a desperate person. Down on his knees, he begs Jesus for help. Is it just to be cleansed of his skin disease, or is there more to it?

What must it have been like for a "leprosy sufferer", an outcast, marginalised, living on the edge of society, shunned by "normal" people, an untouchable? This man had not experienced any human contact for years. No one had dared to come near to him for fear of catching his disease. His condition had social implications.

It had religious implications too. "This man must have sinned badly to be punished in this way." And because he was unclean he was excluded from the synagogue or the temple and unable to perform his religious duties according to the law.

Who are the marginalised today in our society and in the wider world? Do we regard anyone as "untouchable"? And how many do we exclude from our churches because they don't fit in?

Jesus was filled with pity... (v.41)

Some versions translate it as: Jesus was filled with anger. It is surely both because Jesus' feeling was not soft, helpless sentimentality. He felt strongly about what people were doing to this man - their cruel rejection, the way they saw him as less than human, not worthy to be at the centre of a warm, caring community.

How often do we feel angry about

the way people are treated in our world? Contrast the way in which BMS is able to care for its missionaries (p10) (and the health care available to us in the UK) with the health care problems of a poor country like Sierra Leone (p6) or the war weary country of Mozambique. Does this makes us angry? What can we do about it?

"If you want to, you can make me clean." ... He stretched out his hand and touched him. "I do want to," Jesus answered.

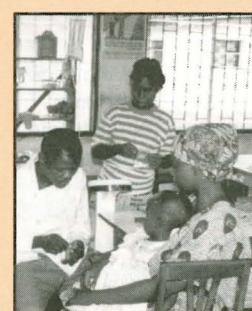
Anger and pity and tears are not enough in themselves. They are the way we are motivated into action. Here the reaction of Jesus to the man's plight is to reach out and touch him.

And the man was healed of his disease, but there was more meaning than that in the touch. By it Jesus brought him back from the brink into the heart of the human family. This first human contact in years swept away all the loneliness and misery. He belonged once again to the human family, to God's family.

Can we blame him then for rushing off to shout his good news to the rooftops? Celebration always follows

a meeting with Christ.

Does our anger lead to positive action? Are our tears agents of healing for



someone else? In what ways should we be reaching out, in the name of Christ, to touch the lives of today's outcasts that they too may be able to rejoice in the good news of his healing wholeness?

Back to the beginning.

Look again at your definition of health. Are you satisfied with it? Or, in the light of the Bible Study, is there anything you would like to change? ■

Action Points

1

Happy Birthday to you.

Have you thought about joining the *BMS Birthday Scheme*? It is a way to thank God on your birthday, by giving an offering back to him, which is then used for BMS medical work. A lot of churches have a BMS Birthday Scheme Secretary, and if yours is one that does, contact him/her for more details. Basically, you tell him/her when your birthday is; and when your birthday arrives, he/she will send you a special BMS



birthday card, with a gift envelope inside, which you hand back to the Birthday Scheme Secretary or Treasurer.

If your church does not have the BMS Birthday Scheme in operation, what's to stop you starting one?

Last year the Birthday Scheme raised over £190,000 for BMS Medical work.

For more details about any aspect of the Scheme, contact BMS Didcot (0235 512077).

2

The listening friend

We may not have the academic qualifications, inclination, or even a strong enough stomach to work in the medical profession. But if we believe that healing is not just something that is to be applied to physical wounds, but rather is wholeness, reconciliation, salvation and well-being, we can all minister to one another to bring to effect these things in each other. Whatever your situation, think how you can help your fellow beings, and when tragedy strikes, think how you can be the one who is the listening ear, the shoulder to cry on, the one who is simply there, not necessarily saying or doing anything, but BEING there.

3

Contact lens wearers skip this one

Your old spectacles can be used to bring sight to someone else in the Third World. Don't just leave them at the back of a drawer! Donate them and let the new owner have a whole, bright, new outlook on life.

Send your old specs to : Mr Thomas Slade, 12 Priory Way, Hitchin, Herts, SG4 9BH.
(No hard spectacle cases please).

4

Even operating tables can be recycled...

Herald readers who work in the Health Services or in medical professions generally, might like to know that BMS works alongside an organisation called ECHO International Health Services, which supplies medical equipment to all developing Third World countries. If you know of any medical equipment that is due for disposal at a local hospital or medical work place, please notify them. Suitable and appropriate items will be collected by ECHO and reconditioned for a new life in overseas hospitals. Contact : Maureen Cooper, Secretary to Supplies Manager, ECHO International Health Services Ltd, Ullswater Crescent, Coulsdon, Surrey, CR5 2HR. Tel 081 660 2220. Fax 081 668 0751.

5

Coffee break time

You may or may not be aware that a previous BMS General Committee voted to support the boycott of Nestlé products, and in particular Nescafé coffee, as part of the campaign to put pressure on Nestlé to change its baby milk marketing practices in the Third World. The Nescafé boycott petition has recently been relaunched and will be presented to Nestlé's board and shareholders at its AGM on 26 May. You could help by collecting signatures for the petition, or distributing leaflets. More details from Baby Milk Action, 23 St Andrews Street, Cambridge, CB2 3AX. Tel. 0223

464420.

A word of warning: if you write to Nestlé yourself, don't be surprised if the letter back to you is full of some very seemingly convincing arguments as to why they should carry on what they are doing.

6

And finally... If you are

interested in the issue of health and healing, and would like to meet together with other like-minded people, there is a Baptist Union Health and Healing Fellowship which organises regional conferences, and church based seminars. Write to the Secretary, Revd Michael Jones, 13 Brassey Road, Broadstairs, Kent, CT10 2DG for more details. ■



**LINK-UP**

Evaluation! Who needs it?

"Hello! Can I speak to the World Mission Link Organiser? We've just had a Link-Up visit. You sent us a form and I can't find it. Do you really need me to fill it in, after all you know the visit happened?"

Yes! We really do need it.

When World Mission Link was introduced we stressed that all parts of it would be monitored and evaluated to that the programme could respond to the needs of the churches. Evaluation forms are one way of doing it.

This is your opportunity to comment on what has happened, to say what needs to be changed and, most important, to point out what other things are needed to help people and churches to get more involved in world mission.

Will BMS listen to us?

- Churches told us they needed ideas, activities, Bible studies, children's material. We have now put together a Power Pack. Have you got your copy?

- Link-Up groups have had an input into our visit bookings are done. They have offered ideas on programmes for missionary visits.

- Those attending training days have helped guide each year's programme content.

- Staff Teams continue to evolve in the light of comments received.

So please fill in your evaluation form!

A healthy World Mission Link programme needs to hear from all those who are involved - churches, Link-Up groups, missionaries, missionary secretaries

Worship.....

Drama

Dramatise the Bible Study reading on page 12 (Mark 1.40:45) or the following story in Mark 2. Depending on how large your group is divide into two or three teams. The first team can act out the story as at the time of Jesus; the second team from an African or developing world point of view; and the third team as of today in the UK.

Prayer

Get different people to read the articles *Being God's Person and Witness* (p3), *A Vision for the Future* (p6), *Against all Odds* (p8) *River Blindness* (p16) and *Caring for Missionaries* (p10). Then ask them to suggest items for prayer perhaps reading a few sentences from the articles to illustrate their concern. No more words need to be said. Just pray in silence for a few moments.

Read the latest letter from your Link-Up missionaries and pray for their physical, mental and spiritual health.

And Jesus said to him, "What do you want me to do for you?" Mark 10.51

What a question and what an answer!

"I want my sight back!"

*Nothing complicated,
no wistful longings,
no vague wonderings,
just straight talk*

*from one who yearned to see.
Lord, is that what you want today?
people with a desperate need
for change
for life
for health
and with enough faith
to know that you can reach out
to touch and heal?*

Therefore, having this ministry, by the mercy of God, we do not lose heart.

2 Cor 4:1

It's easy to lose heart in Zaire where money is scarce and medicine expensive and where people must choose between feeding a family or healing a child.

Lord, be with the Church in its ministry of healing today, may each hospital and clinic be places where people come first and where doctors and nurses bear witness to the truth of your love.

(David Pountain, BMS Prayer Guide 1994)

Meditation

"Christian health begins with a recognition of Christ's unique concern for the whole person and the implications of seeing each illness as a disturbance which touches all the physical, mental, social and spiritual facets of the human person. Reconciliation is central in healing. There is the need for reconciliation with our neighbours, with ourselves, with our bodies, with the environment and with God."

Spend time, before God, thinking about broken relationships, with your family, neighbours and friends. Bring to him your unhappiness with yourself, your life and circumstances. Seek forgiveness for anything which comes between you and God. Ask for guidance and strength to build new bridges of love and understanding with others. ■

Another quiet

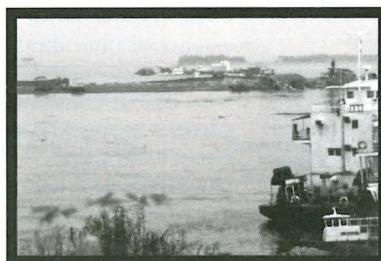
Not so QUIET this week

wish I could say it's been another quiet week on the CBFZ compound, but I can't. It hasn't. It's the infernal hammering in the boatyard down below. Someone keeps hitting metal sheets with a large hammer. They can't be nailing them together, surely! This isn't one of your Tyne and Wear style boatyards. They just build one boat at a time, like Noah. It gradually rises from the ground to the level of our compound. Only Noah made a quieter job of it. You don't read of anyone complaining, only mocking.

Then below the boatyard is the river, tall grass at the edges. Right next door, to the left, is a small port, which services barges plying the river as far as Kisangani. There's been a couple of these in port this week. That means crowds of people bustling and jabbering during the day with loading and unloading going on. Then at night someone has a radio going. All night as far as I can tell. Whenever I wake up it's the same music. Loud, rhythmic and jangly. To the uninitiated it sounds like they only know one tune. They just put different words to it. You can hear the same music coming from any bar in Kinshasa.

Also Jean (as in French), the odd-job man, has had a spot of bother this week. One morning he arrived for work breathless and in a state of some agitation. He said he'd been attacked by bandits. That's local parlance for small groups of petty thieves and muggers. They don't mean you any harm. They're not vicious. It's just your money they want.

I asked, Where? Just up the road. I asked what happened? He said they'd snatched his cap and



Down by the river, Kinshasa, Zaire.

told him to stay away from them. From the fact that his grubby baseball cap was manifestly in its place on his head, whereas his shirt had been half-ripped off his back, I concluded he had put up a spirited resistance. But he was shaken. I went in and found a brown T-shirt. You don't see many T-shirts that colour. This one had a maple leaf on it and BWA. I bought it in Toronto in 1984. Good quality. It still had plenty of wear in it. I told him to take the day off and to pick a different route to work in future. He quite cheered up.

Next day Jean asked why the pastors and authorities didn't do something about bandits. I said that pastors preached against stealing but bandits didn't come to church. He thought that was a cop-out. I said that it was the State's responsibility to guarantee security. They controlled the forces of law and order, who were armed. The Bible was clear on that. I could have thrown Romans 13 at him, but I refrained. He said that they were the first to harass the population for money, on the slightest pretext and that they had, on two occasions, now gone on a looting and pillaging spree. How did I explain that?

He had me there. I couldn't answer. You can't win them all. As a face-saver I mumbled something about there being a place for lay Christians to put their faith into practice in all walks of life and at all levels, but it didn't help. He felt I was clutching at straws. I hadn't answered his question. He went away muttering.

Come back St Paul, we need you! By the way, that banging seems to have stopped for a bit. Maybe we shall get a quieter week this week. ■

*From our special correspondent,
Owen Clark, in Kinshasa.*



River Blindness

by Adrian Hopkins

Those who watch Blue Peter regularly will remember that there was a project to help River Blindness in Mali not so long ago. River Blindness is found in many countries in West and Central Africa including the Central African Republic (CAR) just to the north of Zaire.

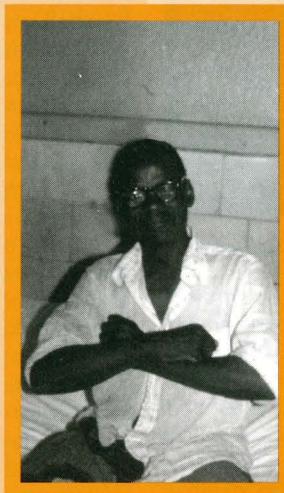
River blindness is caused by a parasite that is transferred by a black fly that needs fast flowing or turbulent water to breed. The fly is appropriately called *Simulium Damnosum*.

The females also require blood as part of their diet! Hence those people who live or cultivate gardens alongside rivers where the blackfly breeds are at risk of getting the parasite.

Blindness occurs when the numbers of parasites build up in the body over a period of years due to bites since early infancy. This means that often those who go blind are in their late 30s or 40s just when they have

young families to bring up. Once a person is blind it is irreversible but with modern treatment (the drug Ivermectin or Mectizan), the effects in the eye can be arrested so that those who are not yet blind can have their vision preserved.

On my first trip out, one afternoon, visiting some of the villages around Bassangoa in the CAR, where we now live, I saw 37 blind people. I just stopped in a village unannounced and asked if there were any blind people around and then examined them. Of these 37 all were irreversibly blind due to River Blindness. I am told that in



one village half of the congregation in the local church is blind. In the north west of CAR we have found that in most villages between 70 and 100 per cent of the population have the parasite so it is usually necessary to treat all the village.

Since May of 1993 we have treated over 200,000. This treatment however needs to be carried out every year so this year, since we hope to double the number of people treated, we also need to look for ways of sustaining the programme for the next ten to 15 years.

As well as River Blindness I am also involved in regular eye clinics and eye surgery as I was doing in Zaire. Over the last year we have visited almost every corner of the country except for the north east where the population is very sparse.

Life is full, challenging and exciting. The Christoffel Blindenmission, who largely supported the eye work I was doing in Zaire, have been asked by the government to run the whole national programme in the fight both against River Blindness and blindness due to other causes. This is an interesting situation for me because I have to run the programme and relate closely to the Ministry of Health.

Having had the door shut as far as working in Zaire, but still feeling very much led as a Christian to work in Africa still, this present job has been a continuation and an extension of the work we were doing in Pimu and the area around. If we can reduce blindness in the population from a level of over two people in every 100, (much higher if you limit it to adults only) down to perhaps one in a 100 in the space of ten years the work will have been more than worthwhile. ■



Above left: Eye patient at Pimu hospital Zaire, and (Below) Adrian Hopkins doing the rounds at Pimu.

CALL TO PRAYER

Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here. Mark 16:6

*Risen Lord
we praise you!
You are alive and active
and working with people
in Albania
where we thought
all was dead and dark
and where women and men
are encountering your good
news
in a hospital
in an agri project
in a Bible study
and in dedicated
Christians
who are making you
known
in word and deed.*

WEEK

13

March 27 - April 2

AFRICA GENERAL

Africa is the "forgotten continent." While the eyes of the world are focused on Eastern Europe, particularly on Bosnia, greater tragedies are being played out in Africa. Last year, the United Nations described conflict in Angola as "the worst war in the world." At the same time, Zaire has been groaning in agony. Unable to solve its political problems its economy is in tatters and ordinary people are those who suffer. Similar problems plague other African nations where strong leaders are loathe to leave office. Nevertheless we rejoice in the peace which has arrived in Mozambique and Namibia and in the progress towards multi-ethnic democracy in South Africa.

The Church too is growing rapidly on this continent, evidence of a shift in the Church's centre of gravity from the prosperous north to the poorer south.

WEEK

14

April 3-9

ALBANIA

Easter and we rejoice in new life with the people of Albania who suffered the stifling deadness of a repressive Communist regime for over 40 years. As they struggle to understand how to use their new freedom we pray that they may discover the liberty which Christ offers to them. The European Baptist Federation has brought different Baptist groups together to work in Albania. The first workers were BMS doctors Chris and Mairi Burnett. They have been joined by

Glyn and Gill Jones, working at the Agricultural University; Heather and Rider Rogers, who will be doing evangelism and church planting; John and Lynne Thompson working at English Language School project and Gill Thurgood who is a nurse. They are part of an international team including Pastor Saverio Garna from Italy who had the joy of baptising a group of new Albanian Christians last autumn.

WEEK

15

April 10 - 16

ANGOLA

News from Angola is intermittent. Even the newspaper seem to tire of reporting the situation in a country which has known

over 30 years conflict. The warring sides agreed to peace in 1992 but UNITA refused to accept the results and in spite of all efforts by international peace-brokers the conflict was renewed with increased vigour. Children and the old are suffering particularly, especially in those cities which have been under siege for many months. Thousands are dying each week. The economy is in tatters and, in the present world economic climate, will take years to recover.

Baptist churches are maintaining a positive witness in spite of the conflict. They are sharing their faith in serving the needs of people, in evangelism and church planting. People are turning to the gospel as the "only hope" and Sunday services are packed.

WEEK

16

April 17 - 23

PEOPLE IN MISSION

The BMS now has a Department for Missionaries headed by Sian Williams, the new Director. Andrew North, former missionary in Zaire and recently minister at Wellingborough, has just joined her and together they will be responsible for all matters relating to missionaries and missionary candidates.

We thank God for the way people of different ages and backgrounds are hearing the call of Christ to "go to all nations to make disciples..." For people are still needed by our partners overseas to strengthen their outreach and service in a variety of situations.

This week we remember missionary candidates going through a period of preparation and training and for those who are now

engaged on language study.

WEEK 17

April 24 - 30

BAPTIST ASSEMBLY

The theme of this year's Baptist Assembly, which is being held in the Royal Spa Hall in Bridlington, is "Out with the Church - the Word in the World." During the Assembly, the Revd Eric Watson will be inducted as President of the Baptist Missionary Society, and the Revd Stephen Gaukroger will be inducted as President of the Baptist Union of Great Britain.

Continuing the pattern of last year, the afternoons will be given over to a varied seminar programme. The Missionary Sermon on Tuesday will be preached by Mrs Evangeline Raj Kumar. On Wednesday evening, during the World Mission Evening, the new BMS management structures will be introduced, missionaries will be farewelled and the overseas work of the Society will be featured. The Annual Members' Meeting of the BMS will take place on Thursday morning.

CALL TO PRAYER

**1994
Prayer
Guide
Update**

(Week numbers correspond with those in Prayer Guide)

Correction for Week 10
(see last month). Peter and Valerie Harwood are living in Kathmandu where Peter is managing the Butwall Power Company.

Alison Maclean and Tim Lehane are based at KHIMTI on a new hydropower scheme.

TEN THOUSAND POUNDS? NO PROBLEM!

Can you raise £10,000 in two years? You can if you are an enthusiastic group of young people from Lancashire and Cheshire.

Each year, the new president of LACABY (Lancashire and Cheshire Alliance of Baptist Youth) elects a project for the young people to support, through getting informed about the project and doing something practical.

Well 1991-92 was elected as "Window on the World" to

look at the work of the World Church - it was the time leading up to the BMS BiCentenary.

LACABY wrote to BMS to find a project linked with El Salvador and were told that James and Susan Grote needed a vehicle. The Grotes could obviously not wait until the young people had raised some money so LACABY decided to replace the cost to BMS. The amount was £10,000 - a tall order.

The project took off and a group of young

people decided to find out about things for themselves. Through the Summer 28:19 programme they visited El Salvador and had a "whale of a time" which changed their lives.

El Salvador, having suffered greatly through the war years, was in an uneasy state of peace. They had been briefed about the situation but were amazed at what they found. The country was war-torn and many people had "lost" members of their families. "Lost" being the word for some who had died whilst others had just disappeared.

But still the Church was growing and lively. The group split up and worked with pastors and church-workers, visited orphanages and did Christian drama, and sang and learnt songs in Portuguese. They cried and laughed with the people as they learnt of the atrocities and the wonderful way people had and still react to these horrors. They were deeply moved by the garden of roses planted by the man whose wife and daughter were slaughtered with the six Jesuit priests. They met James and Susan and the boys, saw the vehicle and some of the work they could now do because of it. They also presented a Bible to them, a gift from LACABY.

In just four weeks they learnt to love the people and the country.

At the beginning of September 1992 at the LACABY Assembly I was presented with a cheque for £2,000 to offset the cost of the vehicle. I was overwhelmed and said to myself: "Well, if they manage to raise anymore it will be great, but £8,000 in one year is out of the question." Oh ye of little faith!

The El Salvador group, as they became known, with supporters visited many churches and some schools, sharing and presenting BMS and El Salvador in a most moving and yet alive way.

They even crossed the Pennines and gave the presentation at the Yorkshire Association Assembly. Everywhere



they went the reaction was the same - deeply moved people wanting to help.

Money came rolling in. People were moved to action. One dad did a sponsored cycle around the churches in his area and ended at the Assembly in Lytham-St Annes. Another dad did a sponsored golf-day visiting 18 different courses in the Association and doing one hole at each.

And so, at the end of the second year, the cheque for BMS was £8,000. They had done it! The whole cost of the vehicle had been covered.

LACABY you are wonderful. It is so good to see young people who are enthusiastic and full of God's love and who care about others. Thank you for the work you all put in to achieve this wonderful amount.

"No problem," said one as I thanked them all. "No problem."

Can you and your young people do something like this? Do you know about the BMS 28:19 Year and Summer Teams? If not, find out by writing to BMS. But be careful. You never know where and what it could lead to! ■

Cath Mawson, BMS Representative for the North of England.

VISIT TO LINK MISSIONARY

Last year, Angus Creighton, a deacon of Calderwood Baptist Congregation, East Kilbride, spent a week with the McDougall family in Joinville, Brazil.

Angus is a prison social worker and was awarded a Winston Church Memorial Trust Travelling fellowship to research a prison in Sao Jose dos Campos, near São Paulo.

The visit to Brazil gave him the opportunity to visit the McDougalls, who are linked with the Baptists churches in the East Kilbride area.

"Brazil is a country of young people and children," wrote Angus Creighton. "They make up 70 per cent of the population and the McDougalls give them priority in their church planning ministry."

"The backbone of the new work at Costa e Silva is the all-age Sunday School where everybody studies the Bible. Vincent McDougall gives special attention to the Baptismal class.

"Sharing the family life of Vincent, Sadie and Ross was a great blessing. Missionary life is costly. Kyle McDougall is at school in Sao Paulo, 400 miles away. Missionary life is also very practical. I saw the way the McDougalls cared for a family with three young children who had serious medical problems.

"Vincent has two weekly radio programmes with a potential listening audience of three million. Whilst I was there he spoke over the radio on what the New Testament says about the family, particularly appropriate for Brazilians who make a lot of family life."

"He told me the story of the Brazil nut which actually contains 24 segments. One of the segments puts roots out through the strong outer casing. The other 23 segments sacrifice their nourishment to feed the one as it tries to root itself. Vincent said, 'The message of the Brazil nut is that we need your commitment and sacrifice as we seek to plant God's Church in Costa e Silva.'" ■



ARACAJU 1994

During January, the port capital of Sergipe hosted the 75th Brazilian Baptist Convention. Over 2,800 delegates, representing all the states in Brazil, took part. The pre-Convention programme included meetings for men, women, pastors, educators, musicians and those involved in social action.

The opening ceremony was attended by over 5,000. It was held in an indoor sport's stadium. The State Governor was present and decorated the pastor of the First church in Aracaju with the highest award the State confers.

The Convention theme was *Preserve the family - save the world.*

The highlight of the Convention was the inspiring report by the Brazilian World Mission Board. They now have 147 missionaries serving in 28 countries. Three new areas of work were reported: Ukraine, Botswana and the Arab peoples in South America.

The most dramatic moment was the testimony of Nalzira, a nurse who was captured by rebel forces in Angola and disappeared for several months. Her stories of the suffering of the Angolan people, of the faith and courage of the church and of her own experiences created a tremendous impact.

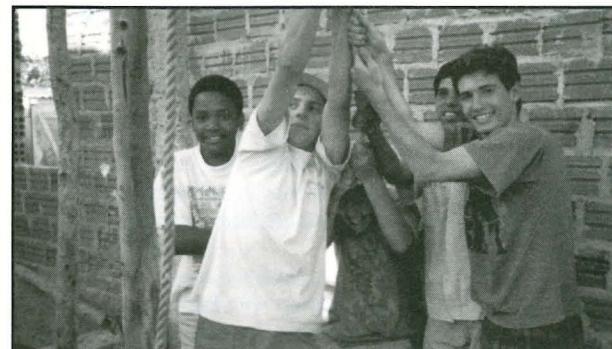
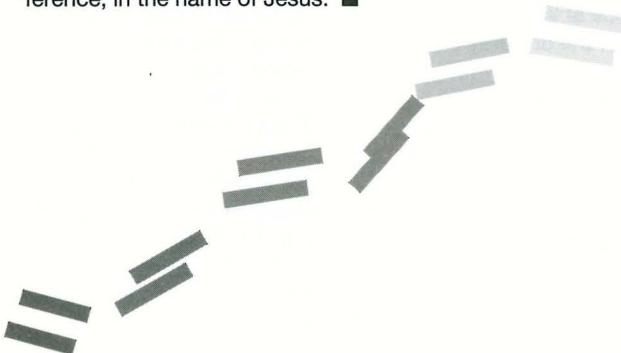
Less edifying, but just as important, were the constitutional changes and the acceptance of a document setting out the philosophy of the Convention. The economic crisis has put the publishing department and the communications division under tremendous pressure. It was the first Convention for the new General Secretary, the Revd Salovi Bernard.

The most controversial issue was a motion calling for action over "the penetration of Pentecostal and charismatic doctrines and practices into Baptist churches." The last time this was debated at a National level it resulted in 165 churches leaving the Convention. Although that was 30 years ago it is still a sensitive issue. The question has been referred to state conventions. A report is to be given at the next assembly. Stand by for fireworks. ■

OFF THE BEATEN TRACK NOT OUT OF THE WOODS

The current total for this year's Women's Project Off the Beaten Track is £13,170. We are grateful to all the women, and others, who have supported this Project so far. However, to reach our target of £30,000 we need another wave of enthusiasm. If you have not already seen it, ask BMS for the booklet, full of stories and interesting ideas.

Visit the real Brazil, meet the real people, make a real difference, in the name of Jesus. ■



ROOFING PROBLEMS

The building of the new chapel at Parque Marinha, Rio Grande, in the south of Brazil, has fallen behind schedule.

Roger and Angela Collinson wrote at the end of January, "Our aim was to have the chapel walls and roof completed by Christmas, or, at the latest, the beginning of January. For a variety of reasons we have still not finished the roof."

The building work, which is being helped by a donation from the BMS BiCentenary Fund for the Future, ran into difficulties with the roofing in November and December because of the problem of spanning an area of twelve metres square.

"However, we are nearing the end and February should see the roof finally in place."

Roger and Angela ask for prayer for the people as well as the building work. "We are re-learning the truth of something written by Eugene Peterson: It is not difficult to get a person interested in the message of the gospel: it is terribly difficult to sustain the interest." ■

WHO ARE THEY? HAVE YOU TOLD US?

Have you appointed a new Missionary Secretary, Birthday Scheme Secretary, BMS Magazine Distributer, Young People's Secretary, Treasurer, or anybody else in your church?

And have you told us about it? We can't write to the right people unless we know who they are. It doesn't matter if you think someone else might have told us. Better for us to be told twice than not at all.

BMS, PO Box 49, Baptist House, Didcot, Oxon, OX11 8XA

PLEASE NOTE THAT:

NAME

ADDRESS

..... POST CODE

HAS BEEN APPOINTED AS (Position)

FOR BAPTIST CHURCH

SIGNED

If you wish to inform us of more than one appointment write the information on a separate piece of paper and send with the above.

Christian Perspectives on Disaster Management

Editors: Ian Davis and Michael Wall

Publication sponsored by: Interchurch Relief and Development Alliance and available from Tear Fund.

The book follows a logical sequence. It begins by dealing theologically with the question of suffering, disasters and the poor then proceeds to biblical disasters. Of the five main disasters dealt with, one is from the New Testament and four from the Old Testament. This would seem a reasonable selection because, according to my computer, the word "disaster" does not occur in the NT of the *Good News Bible* whilst it occurs 104 times in the OT.

Referring to the role of the church in development programmes, the authors face up to the real life situations. Many aid workers discover corruption and the authors make some useful suggestions. They acknowledge that, in the handling of money, corruption can occur and suggest that the pastor should not automatically be in charge of funds, preferably a qualified person.

They say that disaster situations should not be exploited for evangelism. Furthermore there should be no discrimination in the distribution of supplies. Relief work should be in the context of taking the Good News of Jesus to all people.

There are sections dealing with kindness, respect and impartiality. So it is surprising that, in this major Christian manual on disaster management, a differentiation should be made between working with non-evangelical and evangelical groups. However, they do say that so called evangelicals sometimes have limited management experience.

The second section deals, in more technical terms, with the knowledge needed by aid workers. The expected topics are there including shelter, nutrition, health, water and sanitation. There is a noticeable omission in that "communications" is not mentioned. Disaster areas often lose their terrestrial telephone links. Hence portable short-wave radio and satellite communication terminals have to be brought in and put into immediate operation. (1)

The final section deals with the implementation of the previous sections, that is the actual management of disasters. Here are familiar words to those already involved in management, team building, goal setting, project design and financial accountability. These and other associated topics are explained.

The editors have put together a very interesting and factual book which satisfies their title. Christian perspectives are well presented and biblically supported.

Aid workers will find it encouraging and refreshing, whilst it is a good training manual for prospective aid workers. It is important too that those not actively engaged in aid programmes should read it. It may well influence their attitude towards aid.

John R G Corbett Ross-on-Wye

(1) **Where there is no telephone**, by John Corbett, has been revised and reprinted. It is a handbook on short wave radio communication for mission and aid agencies in developing countries. John set up the radio telephone network for the Baptist Community of the River Zaire. .

Where there is no telephone is £5.50 from: Baptist Missionary Society, PO Box 49, Didcot, Oxon, OX11 8XA.



Sculpture class at Eltham College.

ELTHAM COLLEGE CONCERT

The Choir and String Orchestra from Eltham College, where so many missionary sons have been educated over the years, is to hold a concert at Bloomsbury Baptist Church on Wednesday 23 March at 7.30 pm.

Barry Hibbert, minister of Bloomsbury Baptist Church, said, "Because of Eltham's long association with the Baptist Missionary Society, we have agreed that the retiring offering will go to the Society, designated for urgently needed relief and development work in Zaire."

If you are able, please go along and support the "school's young musicians who are preparing an excellent programme."

her grandfather:

"I am interested in buying secondhand copies of some of my grandfather's - Samuel Pearce Carey - books, all now out of print except for *William Carey* which was published last year in a new edition."

Mrs Graziano is particularly interested in *Dawn on the Kond Hills*, *Jesus and Judas*, *Jesus and Samuel Pearce*.

If you have copies of any of these books which you are prepared to sell or donate let us know and we will forward the information to Sicily. But please do not send copies to Didcot!

BMS STAMPS BUREAU

Last month we reported that Mr Mervyn Mason had given up his responsibilities for the BMS Stamp Bureau. We have learned also that Mr David Hammond has also retired. We are very grateful for all that they have contributed to the BMS through this work.

In future the co-ordination of the kiloware side of the work will be undertaken by Mr David Beaumont and future consignments of stamps should be sent or brought to the BMS Stamp Bureau care of the *Baptist Missionary Society*, PO Box 49, *Baptist House* 129, *Broadway*, *Didcot*, *Oxon* OX11 8XA.

Mr Richard Camp continues to be responsible for the Retail Sales

INVIEZ

CAREY REUNION

When the BMS celebrated its BiCentenary with a service at Westminster Abbey, several of Carey's descendants met for the first time. The result? Several hundred of them met again last October for the first annual reunion.

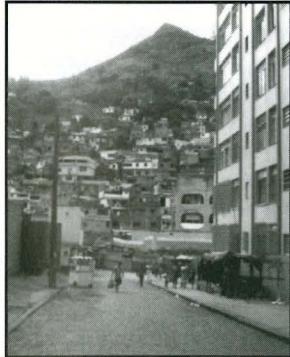
One of them, Mrs Carey Graziano of Palermo, Sicily, is now busily working on a Carey family tree. In a letter to the *Herald* she speaks of

Department and collectors wishing to buy any items should contact him at 3 Barnfield Crescent, Wellington, Telford, Shropshire TF1 2ES.

Dr Douglas Neilson has succeeded Mr Hammond in looking after the retail sales of foreign and Commonwealth stamps and these should now be sent to him at "Failte", 4 Argyle Street, Dundee DD4 7AL.

We are grateful for all those who support the BMS through the Stamp Bureau. Last year over £6,000 was raised for the work of the Society.

HOUSING CRISIS



Because of a severe housing shortage, Rio de Janeiro's street population continues to grow. Officials estimate that as many as 14,000 people may now be sleeping on the city's streets, twice the number for 1991. But the growth in homelessness is not just among the unemployed and the beggars. It is people with stable jobs whose incomes do not cover their basic needs who have taken to sleeping under the bridges.

Antonio Silva, 20, not only has a job but he owns a little house in the distant district of Paciencia, almost three hours by bus from where he works. Whenever he can he lives there with his wife and baby. But most nights he sleeps around the

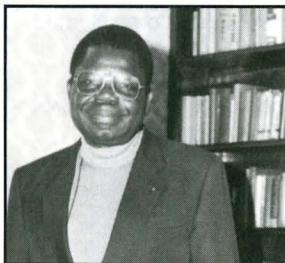
Gavea horse track, in the southern part of the city.

With a monthly income of \$70 a month as a messenger, Antonio cannot afford the \$30 a month it costs to commute by bus.

He is not alone. Around 72 per cent of those who sleep on the streets hold some type of paid job. One third of them have some type of housing, even if it is just a room they rent in distant suburbs.

The housing crisis is affecting all levels of wage-earners. A shack in a distant *favela* that cost \$400 in 1991, costs at least \$1500 today, despite the fact that it is property without a title or guaranteed permanence. An efficiency apartment in a lower-middle class neighbourhood rents for about \$150, which is the average monthly salary of skilled workers. So workers look for single rooms to rent, contributing to the inflation in the cheaper real estate market.

The alternative for Brazilian workers is to ignore the killings and other risks that threaten those who sleep on the streets, and take refuge at night under the bridges.



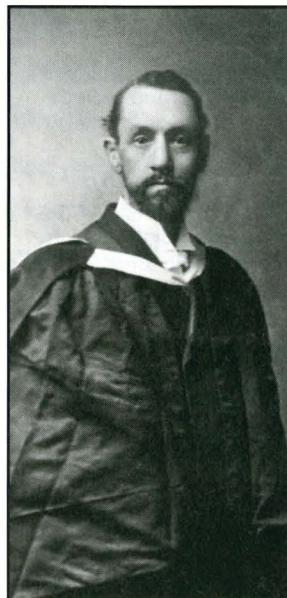
BISHOP TO RETIRE

Bishop Bokeleale of the Church of Christ in Zaire, the umbrella Church which brings together the different Protestant communities in Zaire, has announced that he intends to retire in July this year.



BMS PIONEER

The birthplace of BMS pioneer to the Congo, Holman Bentley, has been marked by a circular aluminium plaque. It has been placed on the wall of 3 Bank Buildings, Sudbury, Suffolk, by the Sudbury Freemen's Trust, the former home of



Holman Bentley's parents.

Bentley went to the Congo in 1879 and was particularly noted for his work on the Kikongo language. With the help of a young African, Nlemvo, he published the first Kikongo-English dictionary and a Grammar of the Kikongo language and primer. Once whilst home in Sudbury on furlough, at a house in Friars Street, now known as Bentley House, he completed his translation of the New Testament into Kikongo.

Later a town in the Lower River area of the Congo (Zaire), Kibentele, was named after him. At the time of Africanisation, when names foreign to the new Zaire were eradicated, the town was renamed Nlemvo to whom Bentley owed so much.

CHECK OUT

ARRIVALS

Betty Marsh from India
Action Teams arrive back in UK (March/April)
Millie Hallett from India
Joy Knapmann from Sri Lanka
Derek and Joanna PUNCHARD from Brazil
Sue Frame from Nepal
Ana and Avelino Ferreira from Brazil

DEPARTURES

Janet Claxton to Zaire
Les and Jane Bromley to Belgium

VISITS

Hugh Kennedy to Zaire.

ACKNOWLEDGEMENTS

Legacies

From est of	
Miss E Welles	5,000.00
Miss A K Wright	20,437.00
W J Towler	200.00
Miss Florence G Cann	1,760.80
Frances M Ingram	511.64
Clifford Wagstaff	5,000.00
May E Webb	627.25
Mrs Florrie Atkins	6,933.10
Miss Mary Turnbull	50.59
From est of	
Mrs E Dyer	1,000.00

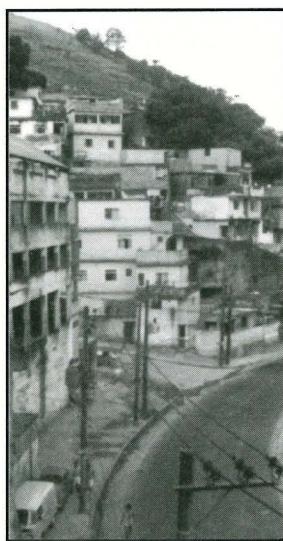
General Work

Carmarthen PO: £10; **Newport, Gwent:** £5.00; **Leeds:** £50; **R&S R, Cardiff:** £30.00; **SWS via Nationwide:** £50; **Lloyds, Burton-on-Trent:** £100.00; **Anon:** £20.00; **IJK, N'ham:** £6.50; **Arthur:** £5.00; **CAF for HJ:** £100.00; **S, Manchester:** £100.00; **Anon, S'ton via Woolwich:** £40.00; **Mrs HCD:** £50.00; **GAYE:** £46.42; **WML via G Hutchinson:** £7.00; **WML via S Evans for Albania:** £5.00.

Relief Fund

Stockton-on-Tees: £25.00; **Cardiff:** £30.00; **Wightguard:** £50.00; **R&SAW, Canterbury:** £10.00; **TL&EMP, Bournemouth:** £10.00; **Nantwich:** £57.60; **FRL:** £5.00; **Plymouth:** £5.00; **PW, Minehead:** £40.00; **London:** £10.00; **Wood Lane BC:** £10.00; **Relief Fund:** £40.00; **Miss IH: Heanor:** £OK; **Portsmouth:** £10.00; **NS, B'ham:** £5.00; **ACM:** £300; **KT:** £2.00; **Mrs SV & Mrs GA:** £10.00; **KA:** £30.00; **Arifry Eglwyswrw:** £10.00; **Anon:** £5.00; **B, Brackley:** £5.00; **MT, Holmer Green:** £5.00; **Anon, Hemel Hempstead:** £5.00; **Anon, Rushden:** £5.00; **Anon, Faringdon:** £15.00; **AG&MED:** £5.00; **Anon, Kings Lynn:** £25.00; **Cl, Newport:** £10.00; **Hastings:** £5.00; **JRP:** £20.00; **MP:** £5.00; **HMT:** £10.00; **CAF:** £25.00; **Anon, Milton Keynes:** £20.00; **Miss S, Rye:** £5.00; **JR&DMJ, Carshalton:** £30.00; **Anon:** £15.00; **JP:** £50.00; **Southampton:** £5.00; **Bournemouth:** £5.00; **MD:** £2.00; **CFG, London:** £5.00; **Anon:** £2.00; **Anon, Canterbury:** £10.00; **Mr & Mrs T, Bedford:** £48.50; **M MacM:** £10.00.

Out of the total of £1673.02 received so far for the BMS Relief Fund, £1022.10 was received in 47 donations in response to the special appeal.



Favela in Rio de Janeiro - Rio has the main concentration of new churches.

NEW CHURCHES

On average, five new evangelical churches are being established in Brazil every week. The main concentration for new churches is in Rio de Janeiro where 710 congregations were opened between 1990 and 1992. In the same period only one new Catholic church was opened.

Benedita da Silva, a member of the Assemblies of God, believes that the growth of evangelical churches is due to the way they organise. "A minister does not necessarily need years of study and, also, to create a new church an impressive building is not needed. Often, congregations begin in the room of someone's home and, as they grow, the whole house is transformed into a temple."

It predicted by the year 2000, evangelical churches in Latin America as a whole, will have grown from a base of 50,000 in 1990 to 100 million members. It is reported that this is making traditional Protestant and Roman Catholic churches anxious.

DID YOU KNOW?

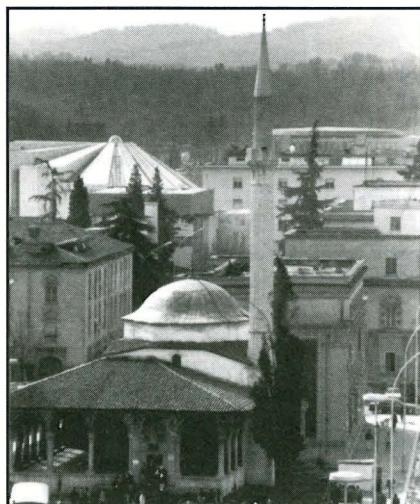
- There are 43 wars taking place in the world today: 22 in Asia, 13 in Africa, five in Latin America and three in Europe. According to the German Protestant Press Service, the annual average number of wars in the 1950s was twelve and in the 1960s it was 22.

- Islam and Christianity are competing for top growth rates. Between 1980 and 1992, the number of Muslims in the world grew by 30.5 per cent, reflecting the very high birth rates in northern and central Africa and in several Middle East countries. However, Islam is also gaining substantial numbers of converts in several non-Islamic countries.

During the same period, according to the Rockford Institute on Religion and Society, Christianity gained "a modest number of conversions" and grew by 30.5 per cent.

Atheists and non-believers grew by 29 per cent, rising from 911 million in 1980 to 1175 million in 1992.

Hindus grew by 28.8 per cent, Buddhists by 21.9 per cent, but Judaism by only six per cent.



INVIEW



Young people in Indonesia

HUMAN RIGHTS IN INDONESIA

Tarmidzi Thaher, Indonesia's minister for religious affairs, has threatened to use the law to halt the rising number of inter-religious marriages. About 86 per cent of Indonesians are Muslims, 6.4 per cent are Protestant and 3.1 per cent Roman Catholic with small minorities of Buddhists, Hindus and animists. A law, promulgated in 1974, calls on Indonesians to marry according to the strictures of their own religion.

On a separate issue, religious leaders have been criticised for their poor knowledge of human rights. Soritua Nababan, former Bishop of the Protestant Church of Batak, said, "Church leaders have allowed themselves to be limited to traditions and rituals, resulting in a stunted religious faith. Religious organisations are reluctant to speak out about infringements of human rights because they fear action against them by the state authorities."

PILGRIMAGE TO VELLORE

Drs Alan and Rena Partridge are planning a "Pilgrimage" to Vellore in January 1995 and are inviting others to join their party.

"We are former CMS missionaries who worked at Christian Medical College and Hospital, Vellore, some 25 years ago, and who led a tour in January 1992 at the invitation of Friends of Vellore. We plan to take a similar party in the first three weeks of January 1995 and invite applications from interested people.

"We shall spend the inside of a week at Vellore as guests of CMCH and they expect to lay on a programme to let us get a good impression of the extent and variety of the work of the College and Hospital and of its outreach.

"For the rest of the time we shall be travelling in south India by minibus spending two or three days each at Madras, Bangalore, Ooty and Cochin. We shall do some ordinary sightseeing but intend also to visit as many church-related projects as we can. We view this as an exercise

in partnership, and hope that we may be able to give and receive in Christian fellowship at the places we visit.

"Our party must be limited to a maximum of 18 people, though if there are many more applicants we



Children's ward at Vellore Hospital.

might perhaps be able to run two parties concurrently. We expect the overall cost to be in the region of £1,100 per head."

Please write to: Drs Alan and Rena Partridge, 55 Hipwell Court, Olney, Bucks, MK46 5QB.

NEEDED URGENTLY

MINISTER FOR SRI LANKA

A minister and his wife are needed for the Baptist Union of Sri Lanka. Because of the cultural situation, the minister would need to be a man. His wife would have a low profile, but an important supportive role. Acquiring a good working knowledge of the local language is important in order to get alongside and work happily with the local people and to build up good relationships, hence a long-term commitment is necessary.

The missionaries would need to co-operate with and encourage local Christians, not organise them. They would be mature in character and have spiritual maturity to enable them to maintain their relationship with the Lord. There are many opportunities for a varied ministry given sensitivity, adaptability and patience.

If you think God may be calling you to this kind of ministry please contact the

*Department for Missionaries,
Baptist Missionary Society
PO Box 49, Baptist House
129 Broadway
Didcot, Oxon OX11 8XA*

M A K I N G W A V E S M A K I N G

M A K I N G

W A V E S

THE UPSIDE-DOWN SIDE OF HEALTH WORK

I write not as a "professional" missionary but as a surgeon working in Britain who has had some experience of work in East Africa and has recently spent three months working in Tanzania. I was teaching and operating at

Kilimanjaro Christian Medical Centre in Moshi. My remarks are general and do not apply specifically to KCMC.

The Down-Side as we see it hits you between the eyes. The annual state expenditure on health care per person per year in Britain is about 700 times the figure for many African countries. It is not just MRI scanners that cannot be found, but also dressings, sutures, surgical instruments, plaster of Paris, analgesics and other drugs; in other words the nuts and bolts of western medicine. Wards may be filthy, nurses and doctors demoralised by low wages and corruption is rife at all levels. And so I could go on.

What of the Upside as we see it? I could not have wished for a warmer welcome from the hospital staff. Patients are grateful for the simplest service rendered and it is possible to do a lot in primitive circumstances. Trainee doctors and Assistant Medical Officers (Paramedics who do the work of doctors) are keen as mustard to learn. Joy of joys, there is hardly any paper work.

The Upside-Down Side as He sees it. Jesus has a knack of standing our priorities on their heads. He did not tell us to rid the world of all disease - he was too much of a realist for that - but he did say, "Love your neighbour." This is the motive for obeying his command to heal the sick. Technology without love counts for little in his eyes. "I may have all knowledge, but if I have no love, I am nothing." Whether in Moshi or Manchester we can express our love for him by caring for our neighbours.

Griff Fellows is a consultant surgeon at the Oxford Radcliffe Hospital, Oxford, and the National Spinal Injuries Centre, Stoke Mandeville Hospital.





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Alternative Date
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Person to whom material should be sent:

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Post Code Tel No. Amount enclosed £.....

Cheques and Postal order to be made payable to Baptist Missionary Society.

Date Signed

Baptist Missionary Society

VIDEOS TO PURCHASE OR HIRE

Monsters, Monkeys and a Big Big Spider

featuring Roy Castle reading five stories from around the world which reflect the gospel in action. Each story is approximately nine minutes long. Suitable for 5-11 year olds.

BV4 45 minutes

£5 to hire, £12.50 to buy

Xpect

designed for young people. A news magazine style video which challenges the need for mission today. It recounts William Carey's footsteps in India and asks searching questions about mission. Also features interview with BMS Action Team volunteer members.

BV2 21 minutes

£5 to hire, £9.50 to buy

Crossing Bridges

shot in seven different countries, looking at issues facing the church and how BMS is helping to meet some of those needs in the 1990s.

BV3 24 minutes

£5 to hire, £9.50 to buy

A Weaver's Son

is a historical biographical look at the life of William Carey, a shoemaker and founder member of the BMS. A shortened version was shown on BBC2 early in 1993.

BV1 56 minutes

£9 to hire, £19.95 to buy.

Videos

Baptist Missionary Society PO Box 49 Didcot Oxford OX11 8XA BMS is a registered charity

VIDEOS TO HIRE

Adventures in Unity

about the Church of North India drawing together Christians from different denominations. This video explores the ministry of reaching people both spiritually and physically.

VHS49 29 mins

£3 to hire

But I'll be eaten up by Lions

Aimed at the younger person it takes a humorous look at ideas about missionary service and realistically answers many questions in the minds of people today.

VHS02 23 mins

£3 to hire

The Pipal Tree

Looking at the varied work of the United Mission to Nepal of which BMS is a member

VHS48 23 mins

£3 to hire

28:19 The Challenge

Steve Chalke and Martyn Joseph ask questions about the relevance of mission today and explore how to put Jesus' words in action.

VHS03 15 mins

£3 to hire

Driven by the Wind

A video to accompany the 1993 BMS Annual Report.

VHS09 12 mins

£3 to hire

No Longer Passing By

This looks at the Church in Brazil as it focuses on the many social needs of the community in which it is based. It serves as an effective pictorial reminder of God's love in action. A narrated slide sequence.

VHS158 13 mins

£3 to hire

MISSIONARY

HERALD

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GOSPEL CENTENARY IN MIZORAM

LANGUAGE AND CULTURE

News ...

A DAY TRIP

TECHNOLOGY

AND FOLLY

MAKING WAVES

PLUS DOUBLE TAKE ACTION PULL OUT



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Cover photograph:
Tirana, Albania

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If you order the Missionary Herald through your church magazine secretary, the cost of a year's subscription (which is ten issues) is £3.70.

Individual Orders

If you order the Missionary Herald directly from BMS you also pay for postage and packing, and the cost of a year's subscription (which is ten issues) is £7.40.

Overseas subscribers pay the postage and packing rate applicable to their location.

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The BMS shares in mission with:

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ISSN 0264-1372



A Policeman's lot is not a happy one

by Jan Kendall

Three years ago, Baptists in Mizoram adopted a target : "to plant 100 churches, and to send out 100 new missionaries before January 1994." This sounds incredible to the ears of any outsiders because this state of North East India is already 75% - 95% Christian, but not unachievable to any Mizo Christian listening, because impregnated within each Mizo heart is a huge desire to live and witness for Jesus.

Vivian Lewis attending the Mizo Gospel Centenary celebrations in January 1994 recalled meeting the wife of the Chief of Police. All the policemen in Mizoram are drafted in from Delhi, and consequently, are Hindus. In conversation with her he asked whether she was enjoying living in Mizoram.

"Why, yes, I love it here" was the reply.

He probed further, "And your family? Do they not miss the bright lights of Delhi?

"Oh no, Mr Lewis. They love it too. In fact my father-in-law was coming for a short visit, and ended up staying six months. And he wants to come back again!"

Mr Lewis felt he had not quite got to the bottom of this. "And your husband?" he asked, "Does he like it here?" The Chief of Police's wife chuckled a little, "Oh, no, he hates it."

"Why is that?"

"Well, he is a trained detective. And here there is nothing to do, no crime, no robberies, no assaults or murders. In Delhi I would hardly ever see him; he was working all hours. Here he just sits around all day, waiting for the phone to ring. And when it does, it is something quite ➤



A consideration of culture is always important when communicating the gospel message. The good news of God's love in Jesus Christ is for ordinary people, belonging to real situations, speaking and thinking in a particular language, formed by a specific history and tradition, educated to a certain level and used to acting in precise ways.

To communicate the gospel effectively we need to take into account all these factors and more. And these cultural questions are not always for people working in another country. There are enough of them in the UK as any minister who has moved from one part of the country to another will quickly affirm.

An African pastor couldn't understand why his large congregation was not responding to his appeals to "make an offering to God." Then he realised the way they were thinking. In their traditional world view, God was the supreme being and they were used to making an offering to him. "But God doesn't need anything, does he? Our offering then need only be a token of our love and respect." This view had moved over into the thinking of the church. So the pastor began to appeal for an "offering for God's work." They understood and the difference in giving was remarkable.

In this edition, we look at some examples of the way culture helps, or gets in the way, of mission activity. We see how, in one instance, missionaries arrived in the "fullness of time" and of how those who were the "subjects" of missionary activity are now, after only 100 years, missionaries themselves. And we see how BMS workers are coping with language and culture changes, and perhaps "culture shock", but that's another story.

A POLICEMAN'S LOT IS NOT A HAPPY ONE

**continued
from page 3**

trivial. It's all very tame here, and very, very quiet."

"What, is there no crime at all?" asked Mr Lewis. "Not really," she replied, "And even when there has been something, someone drunk on too much rice beer, or some petty stealing, they come and confess!"

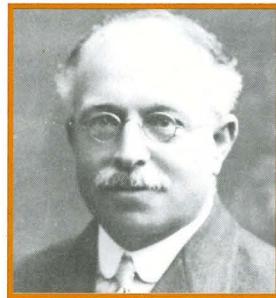
Why is it Christianity has taken off in Mizoram compared to other parts of India, and indeed, the world? It is a question that missiologists have long put their minds to, and here are some of the suggested answers:

Firstly, there is the time factor. The Gospel came to Mizoram at exactly the right time. In their pre-Christian days the Mizos were head-hunters, repeatedly causing trouble for the British with their head-hunting expeditions. It was as a result of one of these that Mr Winchester was killed, and his daughter Mary captured. A major campaign to rescue Mary launched by the Governor General of India in 1871 resulted not only in her rescue, but also in the subjugation of the Mizo people to the British. Mary Winchester was to write in a letter, : "My father's blood was the price paid for you Lushai Christians." Had Lorrain and Savidge come before the Mizos had suffered military defeat, they would not have had the same reception; indeed, they too might have suffered the same fate as Mr Winchester.

Again, important in the time factor, is that the first missionaries came before Bengali was introduced as the official language. At that time Duhlian was a dialect that was getting more popular, and absorbing lesser dialects, and was used in communicating the Gospel to most of the Mizo tribes. It was Duhlian that the first missionaries reduced to writing and used for Scripture translations. Bengali would not have been



Rev Herbert Anderson



Mr Lorrain

Jan Kendall works at BMS Didcot as part of the Production Team. She is also Nurture Deacon at Didcot Baptist Church

understood so easily by the Mizo people. In fact the Gospels and Acts were available in the vernacular before there were any converts, and the availability of Scripture and other Christian literature made literacy worthwhile.

Not many years before the missionaries came, Darphawka, a man from South Mizo had a dream: "And far from beyond the sea, the white men shall come: Obey their words." People who were interviewed in 1975 had no hesitation in saying they became Christians because of Darphawka's dream.

Prior to Christianity being introduced the Mizos were animists, and it is generally believed that animists are more receptive to the Gospel. Animists do not have to be convinced of the existence of the supernatural. In 1913 when BMS India Field Secretary Herbert Anderson visited the Mizo people, he asked many why they had become Christians. One of them, a village elder said, "I became a Christian, because I found that eight annas (half a rupee) worth of mission pills did more good to my sick relatives than 30 rupees spent on sacrifices to devils."

Lorrain and Savidge, too, showed what has been called "anthropological insight" in finding relevant frames of reference with which to speak to the Mizo people. To begin with

MIZO

they spoke of a Saviour saving from sin, but the Mizos had no sense of sin, and as such, felt no need for a Saviour. Lorrain and Savidge chose a different framework, and then began to preach of "Jesus, Vanquisher of the devil - the One who has bound the 'strong man', and made it possible for his slaves to be free."

The Mizos had lived in constant fear of evil spirits, and spent a good part of their lives appeasing them with animal sacrifices. Prayer took the place of animal sacrifices.

The rapid growth of literacy, which we touched on earlier, was attained through the Mission Schools and Sunday Schools set

up by Lorrain and Savidge. The 1914 Annual Report of the BMS talks of 72 Sunday Schools at work, with an average attendance of 1766. It was recounted that in Mizo Sunday Schools practically all the students became Christians. Secondary education schools were also set up, and until Indian independence in 1947, the entire education of the Mizos was in the hands of the Missions.

By 1941 64% of the population was Christian, so for young people especially it was a disadvantage to be a non-Christian. Non-Christian men could not get wives unless they were prepared to become Christians; and the wives preferred to have Christian husbands - they did not drink beer or beat their wives.

Mizo people were different from the Hindus and Moslems who lived in the plains of India in that there was no class or caste barriers among them; the hold of the Islamic and Hindu religions of the hearts and minds of the people in the rest of India is one of great entrenchment, and consequently these people are not as open and responsive to the Gospel.

All has not gone smoothly for the church in Mizoram; it has had its share of persecution, and backsliding and felt the effects of famine and its 'lunatic fringe'. Today with its third and fourth generation Christians, it must face the task of nominalism and secularisation. But for all that it is looking ahead, to face the future with a great missionary zeal and a heart full of thanks to God for all he has done. ■

A fuller account from Vivian Lewis, and news of Mizo missionaries will be published in the BMS Annual Report, May 1994.

Outside
the
Baptist
Church,
Serkawn



Carrying
water,
Mizoram



RAM



We expect the latest in high technology to be available in British hospitals and ideally it seems right for African hospitals too. But the reality is different, as BMS Doctors Andrea and Mark Hotchkin have discovered in the West African country of Guinea where they are seconded to the Leprosy mission.

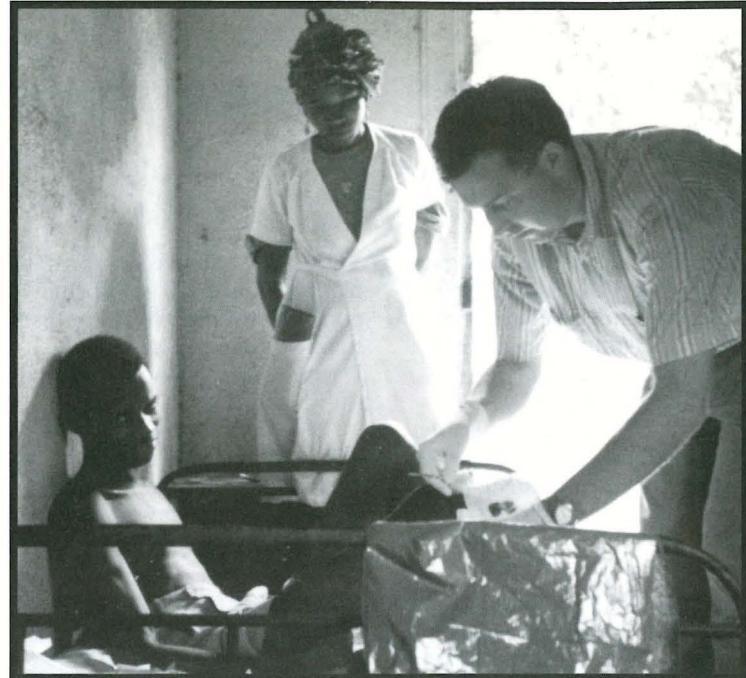
The Central Hospital was originally built by the French colonial power in the 1950s, re-equipped by the Chinese Communist aid in the 1970s and is now in the process of being redeveloped by Swiss missionaries in the 1990s. Let's hope we have learned the lessons of the past well.

The three large rusting autoclaves and the long-since broken wall-mounted air conditioning units stand like a silent warning of past follies with high technology without any means of repair. Now we use an old pressure cooker on a wood-fire and have recently managed to screen the previously wide-open windows of the operating theatre with mosquito net. The operating lamp, made in Shanghai, still has half of its light bulbs. But usually operations are performed by daylight and often by torch because it is difficult to start the generator.

However, it was not the lack of technology that shook us when we first entered the operating theatre back in May, but the lack of hygiene. The walls were dirty with bloodstains. The floor had obviously not been cleaned for a long time. The windows were open with flies coming and going at will and the staff walked in and out all of the time in their normal clothes and shoes. To prepare to operate the surgeons rolled up their trouser legs and shirtsleeves, washed their hands and put on a gown. Whether the instruments and towels were sterile will never be known but post-operative injections were frequent.

A second major problem was that the only anaesthetic was the sort of thing that you get in casualty for a small cut. It was being used for everything including bowel surgery and caesarian sections.

Thankfully, before our arrival,



Dr Mark Hotchkin and patient

PAST FOLLIES and HIGH TECHNOLOGY

change had already begun. The chief nurse had spent a period in another hospital to learn about sterilisation and another had gone to learn how to give simple anaesthetics. Since our arrival, amazingly enough at the expense of the staff themselves, the operating block has been thoroughly cleaned and repainted. The mosquito nets have been put in place and a plywood changing room built where the new operating theatre shoes and clothes are kept.

Be under no illusion, you would still be shocked by the conditions, but we now feel that it possible to do more good than harm.

Each time we go to do an emergency operation we seem to find a new reason for a delay. Christmas Eve we missed all the celebrations at Church because we had to search the town for nurses and then go to the mission hospital to borrow all the clothes, anaesthetic drugs and intravenous fluids in order to perform a caesarian section. All the central hospital supplies were locked away and we could not find the keys. This was not the first and is not likely to be the last incident of its kind. We often spend all day going back and forward to the hospital in order to do one operation.

In January, we broke all the rules and operated in the dirty dressing room with instruments that had only been washed in antiseptic solution for five minutes and windows wide-open.

Actually a bullet-proof vest would have been useful because an overspill of inter-tribal violence from Liberia meant that shooting was going on round the hospital all the time. This was mainly from soldiers firing in the air to restore order, but not exclusively so. Hence the need for the operation on a young man with a bullet wound that ruptured the spleen, tore his diaphragm and collapsed a lung.

The operating theatre was already in use with another casualty so we had no choice but to make-do. Andrea gave the anaesthetic and I operated. Much to our surprise he went home after ten days with no sign of post-operative injection. ■



Members of the church and medical team, Macenta, Guinea

SIXTEEN WAYS TO SAY



Ryder and Heather Rogers

New missionaries are often told, "Write down your first impressions because you will never see the country as clearly again. After a month or so, you will be so used to the situation you will no longer be noticing the differences from life in the UK."

Here then are the first impressions of Ryder and Heather Rogers who have recently arrived in Albania.

What is home like? The electricity has gone off a few times, the water regularly each day (one time for three days when a van broke the pipe). We've had a visit from the Finance Police and a man in the market tried to pinch my pen. I wagged my finger at him. "Keq (bad)," I said as I recovered it. Oil for the fire costs 40p a litre or 3.5p for paraffin (but you have to queue for hours for it). We have bought from the market a small table-top Belling type cooker for \$82. It is great now I've earthed it to the tap! Before it was shocking!

The market is fun. It is full of stalls and people with sacks selling local fruit and vegetables, cheese and meat. Here in the capital there is a lot more in the shops than last May. There are more cars and even a few traffic lights, some with red and green pedestrian men - though no one takes much notice of them. The police are trying to get the traffic to go round the roundabout the

right way. However, at night, few cars have all their lights and some simply have none.

People love to talk, especially when we try our Albanian. We often end up laughing. We have our daily language study when things get confusing. Imagine saying the word "friend/s", so far in 16 different ways. Our teacher says, "Don't worry. We will learn it later, little by little."

We have fallen in love with the gypsies out in a village near Tirana. The Italian evangelist, Saverio, simply explains a Bible story to them while we sit huddled round a wood stove.

Heather and I took our guitars and Walt his mandolin. We sang, in Albanian, "Hosanna, King of kings," etc. Some even danced.

We have visited and been visited by many Albanian friends who hug us to death and kiss us both on each cheek. We have been out to meals and had some of them for meals. What language practice that means. We have many spontaneous opportunities to share our faith, like the market trader who asked if I was an ambassador.

"Yes," I replied, "I am an ambassador for Jesus."

Then there was the teacher who wanted to know the differences between Christianity and Islam. that took an hour or so. Afterwards she said, "I think Christianity is true." I have an Albanian Bible for her so that she can read the story of Jesus for herself. ■

"Friend"



Albanian Gypsies



DAY TRIP to

"When you live and work in a town a day in the country is like a breath of fresh air," says Owen Clark.

Coming to Zaire for meetings with the CBFZ Executive Committee, Derek Rumbol had hoped to be free for one day to make a visit outside Kinshasa. There were good reasons to go to Bolobo. Bibaki, General Secretary of the George Grenfell Foundation, promoting development in the Bandundu region, wanted Derek to visit the oil-palm plantation. Habitat for Humanity representative, Peggy Itela, wanted to talk to people at Bolobo about a housing project. The Mission Aviation Fellowship office said that, in spite of the fuel crisis, a trip could be arranged. Bibaki alerted Bolobo by radio.

Dan Carlson, American MAF pilot based with a six-seater Cessna at Semendua in eastern Bandundu would meet us at Kinshasa's Ndolo airport. Take-off would be at nine, arriving at Bolobo about 10.30. This would allow three or four hours before leaving mid-afternoon and arriving in Kinshasa before darkness fell around six o'clock. Ndolo airport has no runway lights!

Bibaki said that from Bolobo it would only take 45 minutes to reach Mongama in an outboard-motor-driven canoe, and 30

minutes would suffice for the visit. The nursery is only 500 metres from the beach. There would be plenty of time to achieve our objectives and for Derek to talk to the church folk at Bolobo!

Dan Carlson was late getting away from Semendua and it was ten by the time we were winging our way over the broad Malebo Pool, with its sand-banks and large, inhabited island. Dan cut across the grassy plains of neighbouring Congo to shorten the journey, only picking up the river again well on the way to Bolobo.

As we descended to the grassy airstrip people were waiting with a Land Rover. Pastor Mompanda and Education Co-ordinator Iyeti had brought an immigration official to check our passports and save time. We were soon bumping over the road into Bolobo, a large village turning into a small town.

Drawing near to the mission it became evident that our Regional staff and church personnel were not going to pass up the opportunity of a reception for such "distinguished" visitors.

School children lined the road, a brass band blared and the personnel, as well as the staff, students and wives of the Theology School waited to shake our hands. We were led to the office verandah and seated behind



a table bearing a mug of flowers. There was a prayer, a hymn and a speech of welcome. Derek expressed our thanks and pleasure. They recognised our tight schedule, for it was all done expeditiously.

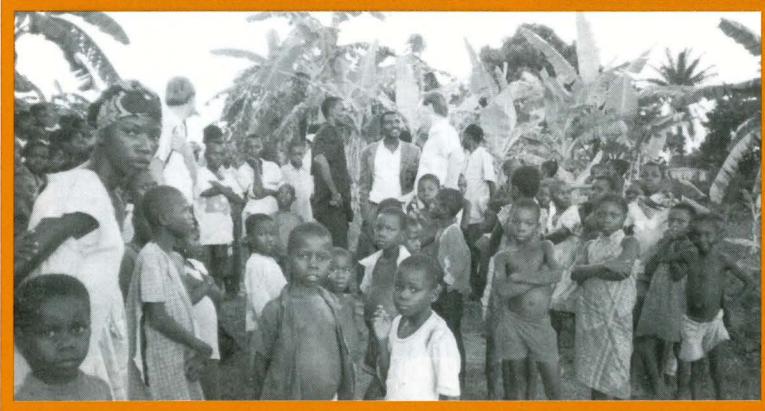
We were led to one of the old, red-brick houses for coffee, bread and local peanut butter while we chatted with various friends.

As soon as possible, and leaving Peggy to organise her meeting, we hurried to the river, already two hours behind schedule. The dug-out canoe was large enough to take Derek, Dan, Bibaki, Pastors Eboma and Mompanda and myself, as well as the canoeeman. Soon the little outboard motor was pushing us up-river.

We waved to children bathing and women doing their washing at the river's edge, as we left Bolobo behind. The sun shone and the boat rode smoothly over the calm water. A fish eagle glided lazily over a bed of waterside rushes, some bee-eaters swooped aerobatically from a large tree and a couple of hornbills flapped noisily across a clearing in the forest. Red clay cliffs, large, uneven boulders and little sandy bays passed silently by.

"This," I thought, "beats Kinshasa any day of the week."

Rounding the umpteenth bend Bibaki pointed out Mongama, on a hill, barely distinguishable in the hazy distance. We had taken over an hour and it was clear that we had to do the minimum necessary and get away quickly. Dan studied his watch thoughtfully, and felt a little uneasy. A group of people



Curious children who joined in the visit to their village (Mongama) by strangers

BOLOBO



A warm reception



awaited us but, instead of disembarking, we picked up the agriculturalist and continued upstream. "It'll be nearer from that beach," they said.

We set off at a good pace in single file along a narrow path and curious children joined us. Through gardens of maize, manioc and banana, over humps and down dips, and jumping a little stream, we came to a small clearing where the young palm-trees were growing.

The agriculturalist explained the project giving facts and figures. Little palm-oil was produced in that area although it was an ingredient of the people's diet. It had to be procured expensively elsewhere. Of the first batch of 1,000 seedlings less than 700 had survived. Various difficulties had been encountered. Bibaki clarified where the plantations would be situated.

At this point we heard the first rumbles of thunder and noticed how dark the sky had become to the west. Questions, discussion and suggestions were cut short as the first large drops of rain began to fall. Dan was the first back on the path heading for the beach.

The agriculturalist led us through the large, hilly village in the direction of a plantation site. Children followed and villagers stared curiously. As the rain intensified a couple of coloured umbrellas appeared from somewhere. It was 3.30 and we decided to make for the nearest beach. Someone was sent to locate the canoe. The black rain-front moved slowly towards Bolobo where the plane was sitting on the grass air-strip. Dan found his way to where we were but it took a long time for the canoeeman to do the same. We hurriedly said farewell and climbed aboard. It was almost four o'clock. Dan said, in a loud voice, "The latest we can take off is five o'clock."

Fortunately the rain eased off but we were damp and the air was cool and the water choppy. The mood of the river had changed testing the canoeeman's skill and experience. Suddenly a yell from the river bank provoked a sharp change of direction. There was fish for sale and Bibaki thought of his family in Kinshasa. The fisherman hauled to the surface an enormous, thrashing catfish. The price was too high so we quickly

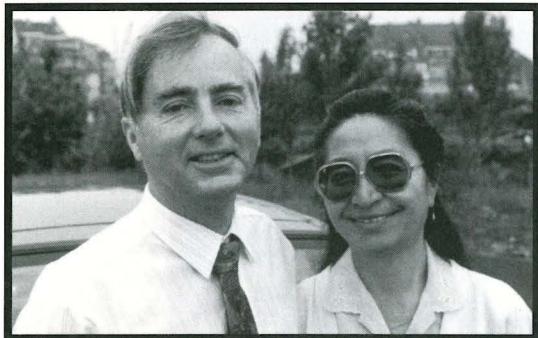
moved off.

We reached Bolobo beach at 5.50 and hastily climbed the path to the Land Rover. People wanted to talk and hand over letters and packages for Kinshasa. Peggy was trying to extricate herself from conversation. A meal had been prepared but we waved goodbyes and tore off to the airstrip.

Dan checked that we were strapped in, started his engine, taxied a little way, gathered speed and raced over the grass till we lifted into the air. It was gone five o'clock when we soared into a grey sky still dark with rain-cloud. The amount of daylight left would be even less than on a fine evening. Crossing the river we took the shortest line to Kinshasa over Congolese territory. It was a race against time, and the plane seemed to advance at a maddeningly slow pace. We could only trust the pilot's judgement and skill.

It was beginning to get gloomy when Bibaki yelled that he could see the river ahead. When we recrossed Malebo Pool the lights of Kinshasa were twinkling a welcome in the gathering dusk. It was exactly six o'clock. ■

of MISSIONARIES and *bran*



Stuart and Joyce Filby

Language and culture go together and, for most of our missionaries, becoming competent enough in another language to be able to preach and to share the "good news" is essential. However, many an obstacle has to be overcome on the way as Stuart Filby, working in Belgium, discovered.

"The biggest step forward for me is that I am now preaching in Flemish. It literally takes days to prepare and I still find it difficult to get my tongue around some strange sounds. But the congregation kindly grins and bares it. In fact I sometimes think they are waiting for the next mistake."

"On one occasion I told them about two missionaries that were visiting us but I used the word *zemeling* in mistake for *zendeling*. Instead of "missionaries" I was talking about "bran" used by those that are constipated. As you see, the language does keep us on the run."

"On a trip back to England when I stopped for petrol the attendant told me that we were the second customers that day from Belgium."

"You disguise your accent very well," he said, "and I can even understand your English."

"I found that very reassuring!"

On a more serious note, Stuart has written about the difficulties Baptists in Belgium have in being recognised.

"The incident in November in the Ukraine with the Great White Brotherhood and the claim of their messiah that the world was about to end did not help us. There are many such groups in Europe and the outsider sees Baptists as part of these sects."

"Samuel Verhaeghe (President of the Union of Baptists in Belgium) continues to prepare the legal papers to present to the European Court seeking recognition of us as a denomination. This will allow us many benefits, such as evangelism, that we do not have at present."

"We had an unexpected breakthrough when a national paper asked to interview Samuel Verhaeghe, his brother Jean-Claude and myself, asking us to explain what the Baptists are and how we celebrate Christmas. Although not all was correctly reported it did give us national coverage and several other papers picked it up. I see this as answered prayer and the Lord laying the foundations for something more in the future."

But sometimes it is just living amongst ordinary people that helps to break the ice.

"Joyce and I were standing outside the house when the door slammed behind us and we had no door key. It was time to contact the neighbours. One lent us a ladder, another allowed us through her garden so that we could get to the back of the house and yet another held the ladder whilst we broke in through the back door."

"The excitement of such an event kept the neighbours talking for days and was the means of inviting them for coffee the following week to thank them. The ladies were most impressed at the number of Christmas cards we had received, which gave us an opportunity to share with them what Christmas was about and why we were here. Since that time the lady that lent us the ladder has started coming to church." ■

Belgium

Discussion Starter.....

1 List the factors you think could contribute to culture shock when a missionary first goes overseas?

Is there any way of avoiding this? What are the problems of reverse culture shock?

2 What are the pluses of Third World culture compared to western culture?

3 Imagine you were visiting a Third World country for a short while. What would be your reasons for wanting to go? Would the national people interpret your reasons in the same way? (See Still the worst war in the world, p.19)

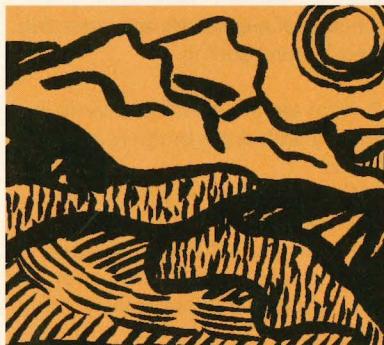
4 Again, what present would you take when visiting this Third World country? And why? What would you like to be given in return?

5 What are the factors that brought the Gospel to your community? (See A Policeman's lot...p3)

6 Read an account of the life of William Carey, the founder of the Baptist Missionary Society. (We suggest 'The Answered Call' by Gwenda Bond price £4.99, or 'William Carey' by Kellsye Finnie price £3.50, both available from BMS, Didcot.) What were his motives for going overseas? How much of his own culture did he impose on the Bengali people? How much were his ideas about mission changed by living in India? Do you think William Carey would be accepted as a candidate by the BMS today?

7 Do you think that to live in Mizoram is the nearest we could get to heaven in this world? (See A Policeman's lot.p.3)

8 Missionaries often have to make many adjustments to their lifestyle once overseas? Should all Christians wherever they are situated be more sensitive to prevailing conditions and needs, particularly of the poorest around them?



D

DOUBLE TAKE? Double Take is a way of using the Herald to consider, more deeply, the theme which is highlighted each month. Whether used privately, within a missionary or house group, or as part of Sunday worship, the hope is that a better understanding of the issues will lead to a change in attitudes, to a commitment to prayer, to involvement in mission and to action.

Bible Study

Bible Study

Philippians 2 : 1 - 18

Philippi was a Roman colony (that is, a little bit of Rome abroad, where, under Roman law, and using the Latin language, many aspects of public life went on as in Rome), which, Paul himself had visited (see Acts 16 : 12ff, Acts 20 : 6). Paul left there a devoted group of Christians. This letter is believed to have been written in approx 63 AD while Paul was in prison in Rome (see Acts 28). Amongst other things Paul wanted the Philippians to be aware of the dangers of divisions among them, and he wanted to encourage them to live their lives in the unity of the Spirit.

Paul makes his appeal for harmony

v1 What four grounds does Paul give for his appeal? Relate these to the problems of missionary adjustment in a new cultural setting.

v 3 What are the enemies of living in harmony with one's brothers and sisters?

What did the letter sent by the Italian Baptists to Mons. Daniele Ferrari, Bishop of Chiavari suggest about Italian Christians living and working together? (See In View, Italy, p.20)

v 3 - 5 How are these problems overcome?

Imitating Christ

v 6 - 11 Paul used here an Early Church hymn.

What are the three steps mentioned in v7 which speak of Jesus humbling himself?

What do you think of when you think of the word "humility"? Is it Jesus or Uriah Heep who first comes to mind?

Some translations put it this way : (Jesus) "made himself nothing" or "he emptied himself", or paraphrased as "gave up his rights"

Of what did Jesus need to empty himself?

Since Jesus 'emptied himself' so that even the poorest could experience God's love, how should missionaries identify themselves with those they serve?

What things in life do we think we have a right to? If Jesus were here today, do you think he would think he had a right to those same things? Why/Why not? Do Drs Andrea and Mark Hotchkin have a right to work in a hygienic hospital? (See Past follies and high technology, p.6). Do the Baptists in Belgium have a right to be recognised as part of the true church instead of as a sect? (See Of Missionaries and Bran, p.10)

What is the nature of a servant?

How do these verses relate to obeying God and going to work in a different culture?

Practicalities

This was written to the church rather than to individuals.

v 12 - 18 How are the Philippian Christians to live their daily lives?

v17 What does this analogy mean?

In what way is Jim Grenfell's presence in Angola a 'sacrificial offering'? (See Still the worst war in the world, p.19) ■

Action Points

1

Learning a new language

Interested in learning a new language? Les Cèdres Christian French Language School holds short courses for three weeks in July, or nine weeks April - June for all levels apart from absolute beginners. Les Cèdres also has a Summer School 12 - 29 July, and places for all levels including beginners in September 1994. For details write, fax, or phone Les Cèdres, Christian French language School, 17 voie de Wissous, 91300 Massy, France. Tel. +33 1 69 30 00 67. Fax +33 1 64 47 12 26.

Or the Summer Institute of Linguistics offers a six week basic course in language learning, starting July each year. For details write to : SIL, Horsleys Green, Stokenchurch, Bucks HP14 3XL.

2

Keep missionaries informed

If you are linked to a missionary in any way (through WML, housegroups etc) remember they will experience loneliness and other problems of being away from home. Resolve to keep in touch with them, and to keep them informed of life back home as much as possible. Here's some ideas of things to send:

- **your church magazine**
- **a Christian magazine**
(See Centenary of a quiet ministry article - about MLA)
- **a secular/professional magazine**
- **Christian and secular music cassettes**
- **Bible reading cassettes**
- **Christian and secular paperbacks**
- **occasional food parcels, but find out what is appropriate first**
- **photos of friends, family and fellowship activities**
- **technical information relating to their profession**

In return, make sure you receive

- their prayer letters
- any other material that serves as background information, maybe issued by their sponsoring body.
- why not ask for worship material from your Link missionary? (One church we know of has been using Bible study notes from their Link church, and have found them very enlightening.)

3

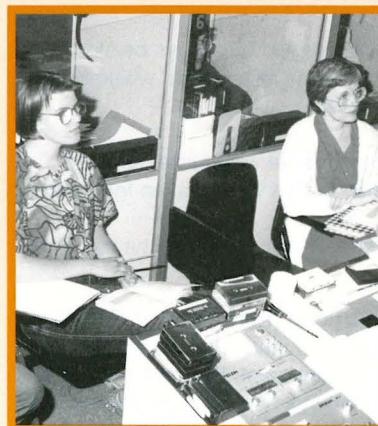
Learning about a different culture

Consider calling a pastor or full-time church worker from a different culture. (If you don't feel happy about this, analyse why this is.) Also, find out where the BMS scholarship holders are living and studying, and invite them to your church and homes. Then you'll be able to learn first-hand about life in a different culture. ■

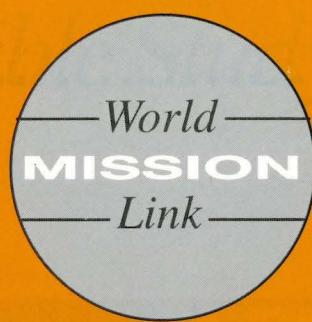


Language study at Les Cèdres

Language laboratory at Les Cèdres



Double take

**FROM THE WML POSTBAG**

I've accepted the job of Link-Up contact person. Are there any leaflets to tell me what the job involves?

Welcome to an important job. There is a leaflet explaining the role of Link-Up Contact person, you should receive it this month. There are different ways of being a Link-Up Contact person but all have to be an efficient post-box! Everything comes to you and it is your responsibility to pass it on to the churches in the group.

We have a BMS speaker coming next month. What do we do about expenses?

In the green leaflet called "Guidelines" we suggested that you should treat any BMS speaker in the same way that you treat other visiting speakers. In this way we hope that no church will feel they are too small to have a speaker. If you have lost your copy of "Guidelines" don't worry, a new one will be sent soon to all churches.

I've just read the new World Mission Link booklet and would like our minister to have one, please will you send a copy.

We'll willingly send you another copy but your minister should have received one in his monthly mailing!

I've found Power Pack quite useful already. How often is it sent out?

If you have returned the order form, you will be mailed four times a year. We are glad you are finding it useful. Let us know if you have any good, shareable ideas for world mission meetings.

Our church is having a missionary Sunday and would like a speaker.

Thank you for your letter. Please ask your BMS Representative for a speaker for your Missionary Sunday. The representative has a list of many people able to visit churches and take part in events like this.

Worship.....

We may speak the language of sacrifice and of service, but if we have no love in our hearts for those whom we seek to help, our efforts will have no more effect than a noisy gong or a clanging cymbal whose influence fades away with its clamour.

We may emphasise the urgency of development, comprehend all the urgent problems and needs of the world, and have such absolute faith and determination that we can imagine the masses living in prosperous communities at a respectable standard of living, but if we have no love for the people, it is all in vain.

We may distribute all the aid we possess. We may give our lives to save the needy masses, but if love is not our motive, the world will be none the better for our effort.

With love we will be very patient as we confront a foreign culture with change.

With love we will not feel boastfully righteous as though we have all the solutions to the world's needs.

With love we will never assert our superiority, never selfishly seek praise for sharing with others that which we have been so abundantly blessed.

With love we will never inflate our ego at the expense of those we have come to serve.

With love we will always be slow to expose the failures and weaknesses of others.

With love we will not be resentful when our service is taken for granted.

With love our efforts will hit the mark.

Love never gives up. As for teaching, it will be superseded; as for agencies of development, they will cease. For technology and our planning and our institutions are incomplete but when

our actions are guided by love and justice, then they will be complete.

We are limited in our understanding, we see in a mirror dimly. We are baffled by problems and lasting solutions elude us. But we are learning bit by bit and we long for the day when love shall rule the world.

Thus faith that God has a plan for the world, hope that seeks the full life for all, and love that knows no boundaries - these three endure - but the greatest of these is love. Make love your goal.

Edgar Stoesz in '*Beyond Good Intentions*', quoted in '**The Christian at work overseas**', published by *Tear Fund*, and used with permission.

Remember '**Sing Good News, The Musical**' commissioned by the **Bible Society** with songs written from the Good News Bible? One of these songs, *The Name of Jesus*, is based on Philippians 2:7-11, part of our Doubletake Bible Study.

He became like a man; he appeared in human likeness.

*He was humble and walked the path of obedience to death
His death on the cross.*

*For this reason God raised him to the highest place above,
And gave him the name that is greater than any other name;
So that in honour of the name of Jesus,*

*All those in heav'n and on the earth,
And in the world below will fall on their knees*

*And all will openly proclaim
That Jesus Christ is the Lord
That Jesus Christ is the Lord.
By K. Jones. Used with permission.*

For more details of the beginnings of the church in Mizoram, BMS has published a book "**....And there was light**" by **Carol MacNeill**. Price £1.50. Available from **BMS, Didcot**. ■

Quiet again

Once that banging in the boatyard down below stopped it went quiet again - an answer to prayer. Or maybe they simply ran out of metal sheets. Let's hope supplies are held up. I'm leaving soon. Don't get me wrong! When I say that it's quiet it's not that there's no-one around. Far from it. Talking to the daughter-in-law of one of my neighbours outside his house I counted 14 people - an old fellow reclining in a canoe-chair, women and girls preparing plantains, children playing. I knew of others inside. I asked whether they had visitors. Looking surprised, she said, "Not at the moment."

Other households average seven or eight people. Also the office staff and workers come in five days a week, so, although quiet, it's not lonely.

There's quite a bit of wildlife too - pale geckoes mopping up insects on the walls, rough-skinned tree lizards scampering around or doing press-ups, smooth lizards sunning themselves and occasionally a large monitor lizard, which the workers chase for its meat. We have a resident Senegal kingfisher, and flocks of African grey parrots screech and whirl around the tree-tops.

Sparrows, bulbuls and scrub robins are commonplace, as well as flocks of tiny bronze mannikins and cordon-bleus. Squadrons of white cattle egrets fly over from Brazzaville every evening and drop in when it's worthwhile, like when the termites are swarming. We have migrant swallows, and ground thrushes, doves and the occasional woodpecker or hoopoe. The hibiscus bushes attract brilliant olive and copper sunbirds, and seasonally there are warblers that might have come from Mitcham Common. Long-tailed titmouses feed in the pa-

Our special correspondent in Zaire, Owen Clark, writes from his base on the Baptist Community of the River Zaire (CBFZ) compound in Kinshasa.



Knocking down guava fruit on the CBFZ compound, Zaire

pai, mango, avocado, oil-palm or citrus trees. These, and the coarse grass, host a variety of creepy-crawlies - ants, flies, mosquitoes, spiders, grasshoppers and butterflies. Tiny ants and cockroaches also like to share your kitchen. So, there's plenty of life around.

With Jean (as in French), the odd-job man, the news has been mixed. One morning he came in saying he'd been attacked again by bandits in a different part of town. They'd thrown him down, and only the intervention of a passer-by had saved him. He began to wonder whether this was personal or something more sinister, like organised anarchy. Neither theory seemed to me entirely watertight, but in any case I had good news for him.

Pastor Mokili, the CBFZ Superintendent for the Upper River, was in town for the ECZ National Executive Committee meetings. You can't go much higher than that on the Protestant ladder without falling off the top.

"I told him," I said to Jean, "that the population was asking itself why the church did nothing about widespread harassment by both the banditry and the so-called forces of law and order, and he replied that the question was timely. That day one of the issues on the agenda was that of the church's stance regarding the present state of the country, and an appropriate declaration would be going to the Authorities."

Jean was pleased. That was as it should be. "Bandits and authorities alike belong to their respective religious communities," he said. "That proves that the pastors have the last word."

Unfamiliar with the jargon, Jean had been pleading, for the church to take its prophetic role seriously. To keep too quiet can be a bad thing. Out of the mouths of babes and sucklings! ■

A Footnote in HISTORY

by Kathrine Tubbs



"It's unfashionable to be looking back at a time of new structures, a new "object", new titles and "new" overseas areas. But I'm old-fashioned!" writes Kathrine Tubbs.

Coming to the end of nearly ten years as BMS Minutes Secretary, it seems the right thing to do.

During those years I attended about 1,000 BMS meetings, including almost 100 Officers' meetings - a record that the General Secretary (oops! Director) can't match for the same period. I learnt a lot about the Society and a lot more about the people involved in its day to day workings. I also learned how to use language so that minutes would always be accurate although what lay behind them would not be immediately obvious. However I never attained the level of skill of some of my predecessors in this! Researching past minutes was one of the fascinating by-products of my job description!

From my experience I'd like to make two suggestions to Herald readers who are involved as members of home churches, missionaries or members of home staff. First, for whatever Committee you elect people to represent you, please appoint people you trust, and continue to trust them afterwards.

It's heartbreaking to watch a committee working away on a topic for hours and over a period of months, only to have its recommendations rejected, with the implication (sometimes accusation) that it has made its recommendations from ulterior motives. I say "heartbreaking" - that's how it feels as I sit and take notes. If they were my recommendations, I think I would have told the rejecting committee what I thought! Most committee members in the past ten years have accepted rejection, suspicion and accusation with long-suffering.

The second point is to ask you to elect people who are suitable for the task. Don't vote for Mr X because he's always done it or for Miss Y because "we must have a woman". Don't choose Mrs Z because you must have someone from Wales or Scotland, unless the work is about Wales and Scotland. The best committees were always the smallest ones - The Officers, and the smaller Working Groups, like the 1984 Area Representatives' Working Groups and the History Reference Group - where the people involved were those who were enthusiastic and competent.

I've enjoyed being BMS Minute Secretary. The reason I can write like this is because the job will never be the same again. The Board of Management will have new ways and need a different style of secretary.

A major reason I've enjoyed the task is because of working with the Officers of the Society. For them too things will never be the same again. In 1984 there were six, in 1988 their number was increased to seven, and 1994 sees them reduced to four with no official procedure for meeting together. From 1984-1993 the Group, with its membership changing by one each year, has always sought the best for individual missionaries and staff members. Sadly this has not always been appreciated but it was the case. They have too always sought the best for the Society throughout such upheavals as the 1988 Restructuring, the move to Joint Headquarters, the BiCentenary and the Management Review and I've tried to record all this for future historians.

As one of the BMS support staff my role has been an interesting one and I have the satisfaction that although I may not make my mark in history, I am at least a footnote in a history - see Dr Brian Stanley's *"The History of the Baptist Missionary Society"*, p 514. ■

CALL TO PRAYER

Apart from me you can do nothing. John 15:5b

Loving Lord we pray for Christians in Bangladesh such a small group of disciples amongst many who follow another way; encourage them by your presence and show them that apart from you they can do nothing.

Lord we thank you for signs of growth for new congregations for people being changed as they hear and believe your good news.

WEEK

18

MAY 1 - 7

BANGLADESH
CHURCH WORK

The Christians of Bangladesh remain a small minority group in a country where approximately 87 per cent of the population is Muslim. In spite of this, however, the light of the good news is transforming lives. New Christian congregations are evidence that the church is growing rapidly. Often new converts are from non-Christian backgrounds - mostly Hindu or Muslim. There is, a need to disciple enquirers, and offer firm Biblical teaching. However, some churches are not so vibrant.

We remember Christine Preston who is BMS Secretary for Missionary Affairs, with an important link with the office of the Bangladesh Baptist Sangha. We also pray for the planned Consultation between BMS, Liebenzeller Mission and the Sangha later this year.

WEEK

19

MAY 8 - 14

NEPAL

INTERNATIONAL NEPAL FELLOWSHIP

BMS now has workers with INF which last year celebrated its 40th Anniversary..The INF and UMN work closely with each other - sharing some of the services available in Kathmandu and jointly sharing resources where appropriate. Each Mission is represented on the other's Board.

Alison and Chris Rudall are based in Takum. Chris, a Water Engineer, is involved in building water schemes. When they arrived they found an area devastated by the heavy rains. "The Takum valley was badly hit by a flood wave caused by river water backing-up behind a landslide at the top of the valley. People had warning, so few died, but a lot of good land and buildings were lost or damaged. Sue Frame works in the Burtibang Community Health programme. She speaks of the benefits of an agriculture project. "In 1987 when the programme began very few vegetables could be seen in the area at all. Now in the bazaar in Burtibang vegetables are on sale. This has been achieved by giving summer and winter vegetable production training.

WEEK

20

MAY 15 - 21

ZAIRE
EDUCATION

It's been a difficult time for education in Zaire. Teachers have not been

paid and in order to get their children through exams, like those in the top classes of CECO (Evangelical Centre for Co-operation) Kimpese where Pat Woolhouse teaches, parents have had to pay teachers themselves.

At the Teaching Training Institute, Mbanza Ngungu where Margot Bafende lectures, the teaching staff decided to work even though they were not being paid.

We remember Janet Claxton, who has returned to Zaire and is now teaching in the Secondary School at Pimu. Janet will be the first BMS teacher to teach in the Secondary School.

WEEK

22

MAY 29- JUNE 4

BRAZIL: RIO GRANDE DO SUL
AND SANTA CATARINA

These two southern-most states in Brazil are relatively new areas for BMS. They are more European than other Brazilian states. The establishment of new work is difficult and there are many large cities still without any Baptist churches. The shortage of trained pastors in Santa Catarina has given rise to a training programme for lay leaders and the establishment of a new department to encourage this training. The BMS contribution to the work of the Rio Grande do Sul Baptist Convention has been principally to the Seminary, which under new leadership is planning to start building new premises. Church planting is a priority in both states and our help in this area continues to be a priority.

BMS workers are: Martin and Kathy Hewitt, teaching in the Seminary and doing church work in Porto Alegre; Roger and Angela Collinson, church planting in Rio Grande with John and Maria Dyer, heading up the Theological Department and Training Programme of the Convention; Chris and Marion Collicott: Chris is working with the Young People's Department and Marion with the Women's Department of the Convention; Vince and Sadie MacDougall, church planting in Joinville.

CALL TO PRAYER

**1994
Prayer
Guide
Update**

(Week numbers correspond with those in Prayer Guide)

CENTENARY OF A QUIET MINISTRY

The Missionaries' Literature Association began 100 years ago and ever since has maintained a quiet ministry to missionaries and pastors overseas. We do not know how the Association was founded nor when. The evidence suggests either 1893 or 1894.

Amongst the founders was at least one Baptist, Ernest A Rouse. It was largely his suggestion that the Baptist Laymen's Missionary Movement (BLMM) take over MLA work.



We do not possess a complete list of the Secretaries of MLA before 1926, but the Minute Book reveals the names of some holding office from then onwards; they include J B Watson, S W Gentle-Cackett, J C Dalrymple, W R Dover, Miss McLeod and Philip W Payne.

In 1926 a conference took place between representatives of MLA and Mr Byford; one of the former was Philip Payne and the other was Ernest Rouse!

Charles Thomas Byford was born in America of British parents and brought to England as a small boy, he was baptised at Woolwich Tabernacle. Employed as an engineer at Woolwich Arsenal, he spent two years with the China Inland Mission, terminated by illness, 15 years in the Baptist ministry, five years as first BWA Commissioner in Europe, and then as a BU General Superintendent from 1915 to 1920, when illness dictated his retirement. He had undertaken service similar to MLA on behalf of European ministers, which he combined with his new work.

This quiet, dedicated and courageous man exercised a tremendous ministry from the confines of his room. He reported regularly in the quarterly journal of the Men's Movement from October 1926 until January 1948, including the turbulent years of the Second World War.

The aim of the Association was "keeping missionaries supplied with literature." The method was to discover what periodicals were needed and to seek donors who would send them out. This linking of home and overseas brought joy and encouragement to men and women abroad and an opportunity of service to friends at home.

Byford's 83 reports are stimulating. His first report in The Baptist Layman in 1926 quotes a missionary: "The loneliness of my life is sometimes like the blast of a bitter east wind and then the mail day comes, and at once I am again in the circle of my friends, my soul is refreshed, and I go on my lonely way rejoicing."

The geographical spread was worldwide, the variety of periodicals extensive, and the number of recipients incalculable, for most items were shared. There were 786 items from approximately 700 donors in 1927; after three years more than 1,600 missionaries and European pastors receiving; by 1938 more than 3,000 donors.

C T Byford's last report appeared in January 1948: "That this service is much appreciated, a steady stream of letters testifies to the meeting of a felt need." After his death in 1948 Oliver H B Starte took over pending the appointment of a successor. Later in 1948 Edwin H Butcher became Secretary. Seriously ill, he resigned in 1953 and died on 17 April.

The next three Secretaries were former BMS India missionaries. First, however, there was an interval covered by the Secretary of BMM, Kenneth W Bennett until William E French took over towards the end of 1953. He was with the Society in India from 1911 until 1950, including three years as Secretary of the Bengal Baptist Union. He resigned in 1964.

Francis J Raper sailed for India in 1929 and served there for 32 years, mainly in the Lushai Hills. In 1964 he accepted the post of Secretary, although already pastor of a church, but the double responsibility proved too heavy. He resigned in 1965.

BMM Secretary, Cyril Petch, ensured there was no break in distribution. Then Edgar T W Brown, after twelve years in India and 16 in the home ministry, accepted appointment, serving until 1970.

The fourth BMS missionary was W David Grenfell. For all but six of his 34 years service he was in Angola and then with Angolan refugees in the Congo Republic. Appointed MLA Secretary in 1970, he continued until his death in 1980. For the last three years he was helped by Malcolm G Pritty, of Ruislip.

Since 1981 the work has been in the hands of George A Roberts, of Henley-on-Thames. Initially a small team was recruited from Rickmansworth Baptist Church, where David Grenfell had been in membership, but in less than a year George found himself in sole charge. He is still rendering magnificent service and it is fitting that he should still be at the helm, with the title now of Chairman of MLA, as the centenary is celebrated. ■

From an article in World Outlook by Kenneth W Bennett.

If you would like to support the work of MLA write to: Mr G A Roberts, 63 Elizabeth Road, Henley-on-Thames, Oxon, RG9 1RA



STILL THE WORST WAR IN THE WORLD

Children, thousands of them, are the innocent victims of the tragic and vicious war still taking place in Angola.

"Large numbers of orphan children, or children separated from their families, are thronging the capital," said Derek Rumbol, BMS Regional Representative for Africa, when he recently returned from a visit to Angola.

"You see them hawking things around the streets and at night they congregate on what is called the Ilha - a sort of island or isthmus, which goes out around the bay in Luanda. Huge numbers of children and young people are sleeping on the beach in makeshift shacks and shelters."



The Kimbanguist church has opened an orphanage for 50 children.

"They are giving accommodation, food and schooling - a very big undertaking."

I took a gift for the Evangelical Baptist Church in Angola (IEBA) for use among children. They are looking for ways to use it constructively."

Angola is still the scene of the worst war in the world and the situation is deteriorating rapidly.

"The war continues around the major towns. People describe Angola as an island situation because contact between the towns can only be infrequently by air," Mr Rumbol said.

"In Huambo, in the centre of the country, the scene is a grim one of destroyed property, no electricity, no water and no soap so that most people are suffering from scabies. There is very little food. Even when it is grown on the outskirts of the town, people are injured by landmines when they go to harvest it."

It is the same in other towns where there is fighting. The government and the opposition UNITA forces appear to be trying to get into bargaining positions. The peace talks in Lusaka are making slow progress. They have agreed to the proportion of those to be represented in a future police force - 28 per cent to UNITA, who lost the election, and the rest to the government. The talks continue, but the fighting continues as well."

Derek Rumbol said that the churches are not silent. Last month the Joint Committee of Protestant Churches in Angola issued a declaration and the Council of Christian Churches put out a press release. Both documents pointed out that "the military way is not the answer, because it does not bring harmony, unity and peaceful co-existence, rather it leaves more violence."

Appealing for dialogue as the "way to arrive at that good sense which leads to lasting peace and national reconciliation," they state "only repentance, pardon, love for one's neighbour and tolerance can offer true sociability in homes, businesses and in the whole of our society."

Jim Grenfell, former BMS missionary in Angola and Zaire, arrived in Luanda on 3 February. He is there to help the three Baptist groups in Angola - IEBA, the Baptist Convention and a Free Baptist Church - organise ways to distribute food. "Food is available through the United Nations World Food Programme," said Derek Rumbol. "But they are reluctant to release it until they know that people are organised to use it. Baptist World Aid are also willing to send food aid, but they too need an organisation on the ground to help in distribution. This will be the major part of Jim's contribution during his three months in Angola. But his presence in the country is also a sign that Baptists in Britain are standing with them."

Speaking about the Baptist Community Derek Rumbol spoke of a visit to the Petroangola church "when 1,300 were in the congregation. A small political party sent a delegation to the service. They were greeted but not allowed to say anything because the church wants to maintain an independent stance.

"There was a deacons' election that day, so the sermon was about service. They held a church meeting in the afternoon with 500 members and a seminar was held on how to elect deacons. Then there was the election.

"There are big congregations in many churches and the leadership is concerned to offer good teaching. It is easy for people in time of crisis to flock to church but the leaders feel they must communicate the faith in a way that gets into people's hearts and minds."

Baptist churches are involved in a caring ministry and the medical centre at Petroangola continues its work.

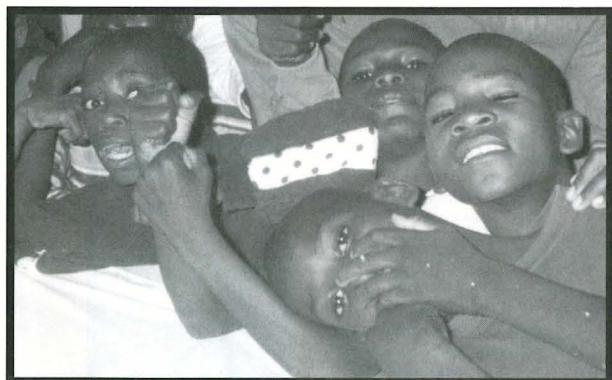
"Antonio Nkwanzambi is training laboratory technicians who come from several of the church communities. However, they remove special equipment at night because of armed robbers."

Derek Rumbol said that sleeping sickness, once thought eradicated, is a continuing problem.

"The church is hoping to send two nurses on a special course in the Ivory Coast, possibly with the help of BMS. IEBA are encouraged to know that there is the hope of a BMS doctor for community health work in Angola."

Derek Rumbol appealed to Baptists in the UK not to forget Africa and particularly Angola.

They are always encouraged when I tell them Baptists in Britain are praying for them," said Derek Rumbol. But most of all, keep Angola before people's attention. Get in touch with your MPs and try to get the government to take seriously what is happening. The UK still has an influence at the United Nations which is hoping to increase its troops in Angola to 8,000. It is isn't very many in such a large country, but a neutral force is needed there to keep the warring factions apart long enough to create an opportunity for dialogue." ■



Children at Kimbanguist Orphanage, February 1994

BOOK REVIEW

AWAKENING TO A WORLD OF NEED by Timothy Chester

This book was commissioned by Tear Fund to celebrate its twenty fifth anniversary, and to quote from the preface it encourages "reflection upon the growth of evangelical social concern over (this) period."

True, this book does do that. Chester (the Public Affairs Officer of Tear Fund) himself says, "Not many evangelicals (including church leaders) in Britain are great readers, and even fewer will have read much on the theology of social action and holistic mission." (p. 143) And as such I think it will be appreciated more by those who are used to studying, whose minds naturally turn to absorbing facts and figures, dates and places, key personalities and turning points of history, than by those who are looking to see how their faith can be expressed in some kind of social action. It is not a light read for when the eyelids are already heavy.

But, as Chester points out, the path that evangelicals have trod in the last 25 years has not been an easy or a straight one. And it is easy to forget that it was not so long ago that evangelical Christians were asking questions about the place of preaching in social responsibility and were apathetic towards social issues. Today the tension of the relationship between social action and the gospel is still there, and the questions that are being asked are different ones.

This book is important as a source document, and has been incredibly well researched. For those who have an interest as to how evangelical thought in this area has evolved in the last 25 years, it is without rivals.

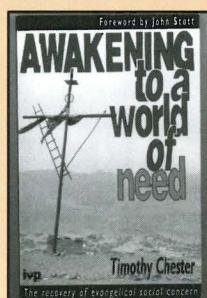
On another level, it does seek to raise the question to the reader, "How is this relevant for me?". Chapter 9 made interesting and challenging reading with its personal examples of Christians "Living more simply and trading more fairly." I also found the chapter on Spiritual Warfare gave a lot of food for thought, and the quotations given as chapter introductions very apposite.

Awakening to a world of need

by Timothy Chester,

published by IVP, price £9.99

Jan Kendall



INVIEW

NUTS FOR CHRIST

Now on the market in Belgium is a newly produced chocolate wafer rejoicing in the name of "Baptiste-super nuts."

"It's surprising how the news gets around," said Baptist missionary, Stuart Filby, when he saw the new product. "We need encouragement to be 'fools for Christ'."

plague in Eastern Zaire but it is confined to Bunia on the border with Uganda.

BMS Regional Representative for Africa, Derek Rumbol, said that food distribution in Zaire is not good and "therefore it is unlikely that the plague would be spread to Kinshasa by food."

A CMS representative was due to return from Bunia on 8 March and we were hoping for more news then.

ITALY

RUHEA CLINIC

Timothy Soren has recently passed his medical assistants course gaining a first class certificate. His wife, Shefali, is registration clerk. Their daughter Joya attends the local primary school and son Solomon enjoys life.



At the beginning of January, the recently elected mayor of Chiavari (Genoa), a member of the Federalist "Northern League", evicted 40 or so immigrants who were sleeping in unlicensed cars parked on the sand near the sea.

Policemen carried out the blitz, confiscating the cars, thus depriving the immigrants, some mere teenagers, of their nightly refuge. Some of them have found alternative accommodation, others make do with makeshift hospitality, but 15 were left with nowhere to stay.

Trade unions, the leftwing PDS party and some organisations - a Catholic parish, the Baptist Church of Chiavari and a scout group - have taken it in turns to give them a bed.

The Baptist Church of Chiavari, meeting after the Sunday service on January 16, decided to open its doors to the homeless young people and also to send a telegram to the Mayor and the Prefect asking them to take adequate measure to solve the problem. The Baptists also sent a letter to Mons. Daniele Ferrari, Bishop of Chiavari.

"In the name of the faith we share, we beg you and the Catholic Church of Chiavari to join us to solve the problem of these

ZAIRE

After reports in the Independent newspaper and on the BBC about an outbreak of bubonic plague in Zaire, several people telephoned BMS concerned about BMS missionaries in the country.

The Foreign office in London has confirmed that there is an outbreak of

immigrants, helping us to find them temporary lodging and at the same time bring pressure to bear on the local authorities. We are at the eve of the Week of Prayer for the Unity of Christians (18-25 January) which for a variety of reasons we have never managed to celebrate together: what better way can there be than witnessing, that despite everything, we are united in that 'name which is above every other name.' In that name we beg you not to let this appeal go unheeded, but let us try to meet the needs of our fellow men who need the help of all the Christian community."

LONDON

In a report given to the Evangelical Missionary Alliance Latin America and Caribbean committee last year, Pastor Edmundo Ravelo of the Hispanic Church in London spoke of work amongst the 200,000 hispanics in the capital.

He believes that there is a real need for returned missionaries to help give stability to some of the new Christian groups whose members are often in crisis situations over visas, lodgings, family separations and drug addiction. He believes that returned missionaries could have open house and counsel and teach and advise Latins returning to Latin America about churches and Bible training facilities. There is also a need for people to visit Latins being held in the Heathrow detention centre.

Pastor Ravelo's own congregation is urgently seeking a new place to meet near the centre of London.

He sees a great need for hispanic churches and missions working in the hispanic world to work in mutual support. Latin missionaries are arriving in London on their way to Asia, for example. He is exercised over questions of visas and legality and the adequate training of such people in English and mission. London is a springboard to the rest of the world and the traditional missionary societies could play a key role in helping.

In the other direction, the hispanic churches are helping train mission teams going from Kensington Temple to Cuba and from YWAM in Brixton to Lima. Philanthropic groups in London are seeking advice from the hispanic pastors on how to use their funds in Latin America.

Pastor Ravelo reported

CHINA

The Chinese government is imposing a new crackdown on religion, putting into



place new laws forbidding churches to engage in "destructive" and unauthorised activities.

Some observers suggest that the new laws are aimed at unofficial and "illegal" religious groups operating in China. The edict forbidding all public religious activity by foreigners has received widespread publicity in the international media. Some newspapers described the new laws as a move by Beijing to suppress religion because of the part played by churches in the collapse of communism in Eastern Europe.

It has also been reported that Su Zhi Ming, a Roman Catholic bishop of China's underground church, has been arrested and detained, possibly because he met US congressman Christopher Smith who recently visited China.



the existence of a European Association of Hispanic Pastors in Europe. In 1994 they meet in Seville.

EL SALVADOR

Nidia Dias, a candidate in the forthcoming elections in El Salvador, appears to have been the target of an assassination attempt. On 24 February her car was machine gunned and her bodyguard badly injured. She was not in the car at the time, but the rear, where she had been seated a short time before, was sprayed with bullets.

Some observers suggest that it was only a "warning." The opposition FMLN recently received a "warning" from the government that there was to be an attempt on the lives of their leadership. But they did not give any more details. It is being suggested that this is also an attempt at intimidation.



CHECK OUT

ARRIVALS

Action Teams

arrive back in UK

Millie Hallett

from India

Joy Knapman

from Sri Lanka

Gerry and John Myhill

from Brazil

Sue Frame

from Nepal

John and Sue Wilson

from France

Sheila Samuels

from India

DEPARTURES

Janet Claxton

to Zaire

Chris and Christine Spencer

to France

Stephen and Elizabeth Allford

to Zaire

VISITS

David Wilson

to Albania

David Martin

to El Salvador and Nicaragua

John Passmore

to Albania

Hugh Kennedy

to Zaire

Reg Harvey

to Switzerland

Derek Rumbol,

David Martin and John Corbett

Legacies

Miss W M Hemmens	3,500.00
Miss Olive May Gale	15.34
Mr Gibbons	2,000.00
Joyce Green	1,741.00
Mr B E Hasler's mother	100.00
Angus A McNaughton	200.00
Mrs Winifred Eustace	343.30
Louisa Emily Watson	3,807.60
Eileen Motley	2,000.00
Mrs V I Rogers	500.00
Mrs Gwendoline Ford	300.00
S J R Down	2,000.00
Harold Watson	2,002.02
W S Lardner	4,981.15
Miss Annie F Norgate	89.78
Mary Turnbull	50.59
Reginald J Bloxham	500.00

General Work

Anon: £30.00; Bristol: £200.00;
Bedfordshire: £4.00; Anon:
£5.00; Anon: £10.00; Brackley:
£5.00; Anon: £5.00; CAF Voucher:
£25.00; CAF Voucher: £100.00;
Anon: £38.04; Anon: £5.00;
Swansea: £10.00; Bristol: £5.00;
Anon: £10.00; Anon: £25.00;
Bath: £10.00; Anon: £25.00;
South Devon: £25.00; Milton:
£10.00; Ibstock: £100.00; via BU
Corporation: £47.05; Bath:
£30.00; Colchester: £5.00; Give
as you earn: £51.17.



BRAZIL

A Roman Catholic Church group, the Pastoral Commission for Land, says that almost 15,000 people work in conditions of near-slavery in rural Brazil.

They say that the number of people working in slave-like situations has increased dramatically over the last five years, from about 600 in 1989 to almost 15,000 in 1994. Most of these workers cut sugar cane or burn wood to make charcoal. The increase in virtual slavery is attributed to Brazil's economic crisis.

STREET KIDS

The inauguration service has taken place for the two houses which have been built for the street childrens' project in Curitiba. (see January Herald) Derek Punchard was there in his official capacity as representative of the BMS, because one of the houses was built with funds from the BMS BiCentenary Fund for the Future.

"It poured with rain halfway through the service, so we quickly moved into one of the houses, where we continued. They now have to furnish the houses, and then can move in and begin the work," said Derek.

AIR MILES

Have you been collecting Air Miles? Are they cluttering up your desk, cupboard or somewhere? Are you looking for something to do with them? Then look no further. BMS can use them to help cut down travel costs. Please send them to the:

Department of Operations, BMS, PO Box 49, Baptist House, 129 Broadway, Didcot,



NEWS FROM CHAN-DRAGHONA, BANGLADESH

Every year we have a 'Weaver of the Year' award when we give the best weaver and the best spinner a prize as an incentive to others and as a thank you to them for their excellent work. The recipients are chosen not only for their good production, but also for their pleasing manner and regular attendance. Each year we choose someone special to be Chief Guest and present the prizes.

This year we had two chief guests since David and Joyce Stockley were visiting Chandraghona for a few days in February. It was very appropriate for

them to be involved because the weaving Centre was started with funds from BMS, Operation Agri and David and Joyce have such close links with Operation Agri since its inception.

It was a very happy occasion. Joyce presented Mrs Pushima Marma with a wrist watch because she was best weaver. David presented Mrs Robindro Chakma with a food carrier for being our best spinner. She has been working with us since the project started in 1987. Afterwards refreshments were served as we watched a tribal dancing show with various members of the weaving and tailoring staff taking part.

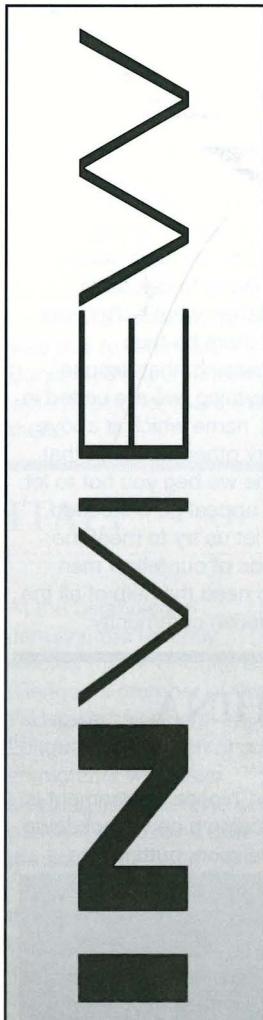
It was an encouragement to us all to see once destitute girls and women now having a skill and showing such pride in their work. We all thank God for the way He is changing lives.

Sue Headlam

*Mrs
Robindro
Chakma,
best
spinner*



*Mrs
Pushima
Marma,
best
weaver*





RELIEF FUND RESPONSE



Dry area in Trapiá, Brazil: one of the places helped by the BMS Relief Fund



Nepali families were helped after severe flooding

Thank you - but don't stop giving to the Relief Fund.

That was the message from Jim Neilson, BMS Finance Manager regarding the overwhelming response to BMS' Appeal for money to revive the flagging Relief Fund.

All Church Treasurers were written to, asking them to use the January Communion offering, traditionally given over to Widows and Orphans to the Relief Fund, and a special leaflet was printed, and mailed to all churches around Christmas time.

At the beginning of November 1993 the Fund was actually overspent, but £65,000 has come in from 1 Nov 93 - 28 Feb 94.

This means that when the next disaster strikes, as, unfortunately, it surely will, BMS will be able to respond immediately. And so on. As the money comes in, it will be used to top up the Fund, and that then can be used for a subsequent emergency.

Again, we can only say thank you.

M A K I N G W A V E S M A K I N G

M A K I N G W A V E S

LIBERATION THEOLOGY IN BRITAIN

I've been surprised by the degree of poverty in Britain. A large number of people are excluded economically, politically and socially people from the working class are under-represented in Church life.

The [capitalist] system in this country is based on individualism, competition, selfishness, and imposition. They are not Christian values at all.

As a Salvadoran walking on the streets of poverty in Great Britain I could not avoid comparing our realities. Who is poorest? Is it those who have material need, but who are learning to share and to live in community? Or is it those who have Income Support but who lack solidarity and who are without hope for any real positive change in society?

The best Good News from God to the poor is that He has taken a solidarity option for all suffering people. Is the Church in Britain on the side of God?

I have seen many church projects. All these projects help the Government to reduce the impact of poverty without any real commitment on its part. At the same time these services to the poor are a strong prophetic message against the economic policies of the Government which creates poverty.

The first step to work on any project is the Conversion of the Church because all members must be involved in it. I would like to see projects not just run by Churches but a way for the Church to be the Church. We need to see poverty as a challenge to our Christian life.

The first radical change in this Society must be the preeminence of people over Capital. Community instead of individualism, simplicity instead of opulence, solidarity instead of selfishness, creativity instead of enforced mimicry.

I would encourage poor people and all who have taken a solidarity option for them not to lose hope in a new Society. This hope expresses itself in working and struggling for liberation.

Let's build this community of life together.



IS GOD CALLING YOU TO WORK OVERSEAS?

CHRISTIAN WORKERS NEEDED NOW FOR

- Engineering and Industrial Development in Nepal
- Community Development Work
- Doctors and Nurses
- Teachers (especially TEFL)

There are many other openings around the world for you to use your qualifications and gifts.

MINISTERS NEEDED FOR WORK OVERSEAS

Is God asking you to consider ministry beyond the British Isles?

BRAZIL

There are opportunities in Brazil, especially in inner cities where church planting, evangelism and community work with a bias to the poor go hand in hand. Ministers need to be theologically qualified and experienced. Opportunities in theological education are sometimes available for those who are highly qualified after they have spent a couple of years in a church situation. Ministers need to have a conservative, evangelical outlook.

BULGARIA

Experienced pastor for pastoral and evangelistic work and training of leaders, with experience of church strategy and administration. We are looking for someone who can offer a five year commitment.

NICARAGUA

Experienced minister to care for, probably, three churches developing the ministry of preaching and pastoral care and also to train local leaders to take over responsibility. This is likely to be in a rural area and for a limited number of years.

PORTUGAL

A minister for a church planting/evangelistic situation which could be either an existing small church or a new work.

SRI LANKA

A minister and wife are needed for the Baptist Union of Sri Lanka. Because of the cultural situation the minister needs to be a man. His wife would have a low profile but an important supportive role. Acquiring a good working knowledge of the language is important in order to get alongside and work happily with local people and to build up good relationships, hence a long-term commitment is necessary. The job is one of co-operating with and encouraging local Christians, not organising them. There are many opportunities for a varied ministry given sensitivity, adaptability and patience.

ZIMBABWE

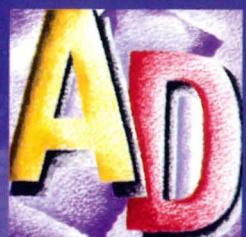
A minister or ministerial couple for the training of lay-leaders and for church planting.

If you would like more information about these opportunities of service or if you would like to talk to someone about working overseas then write to:

Andrew North, **Baptist Missionary Society**, PO Box 49, Baptist House,
129 Broadway, Didcot, Oxon OX11 8XA. Tel: 0235 512077

ERALD

B M S Annual Report 1994



Travelling Together

Networking for Mission in the 90's

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INTRODUCTION

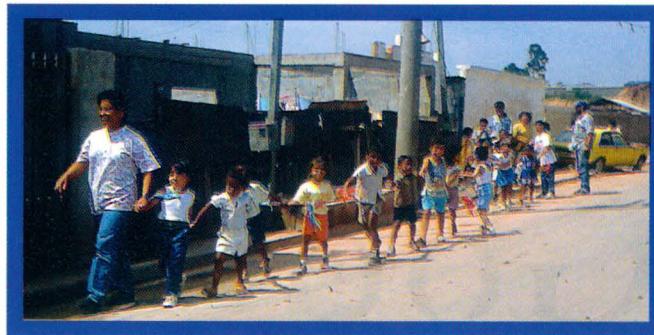
God's people are never expected to travel on a solitary pilgrimage. The picture given to us by scripture shows God's great servants striding the paths of service in a unique fellowship with him.

Companionship is a constant theme of the Bible. For Moses there was the gift of Aaron. Even when individuals felt alone and isolated, God assured them of his presence. Elijah fled to Horeb and complained to God, "I am the only one left, and now they are trying to kill me too." But God reasoned with Elijah and made it quite clear that Elijah was not alone: "I reserve seven thousand in Israel - all whose knees have not bowed down to Baal"

This companionship along the way is more than ever emphasised in the story of the church of Jesus Christ. The disciples were called into a band and sent out two by two. After his resurrection Jesus commissioned the disciples "to go to all peoples everywhere and make them my disciples...." he also promised to "be with you always, to the end of the age."

After Pentecost, Christ the Spirit bound together the Apostles as part of an ever-growing fellowship of believers and, when they went their different missionary ways, they did so as part of a wider company. Even the individualist Saul of Tarsus, Paul the Apostle, was granted the companionship of Barnabas, Luke and others on occasion. God does not call His people to a solitary pilgrimage but to be travellers together with Him and with one another.

This has been the experience of the Society over recent years. We have known the joy of the companions with whom we travel together, those partners whom we have within the Church worldwide. This has not only been experienced as a two-way traffic, a relationship between British Baptists and one or another of the Overseas Partners. Increasingly there has been the sense of being within a huge team. More accurately, perhaps, of participating

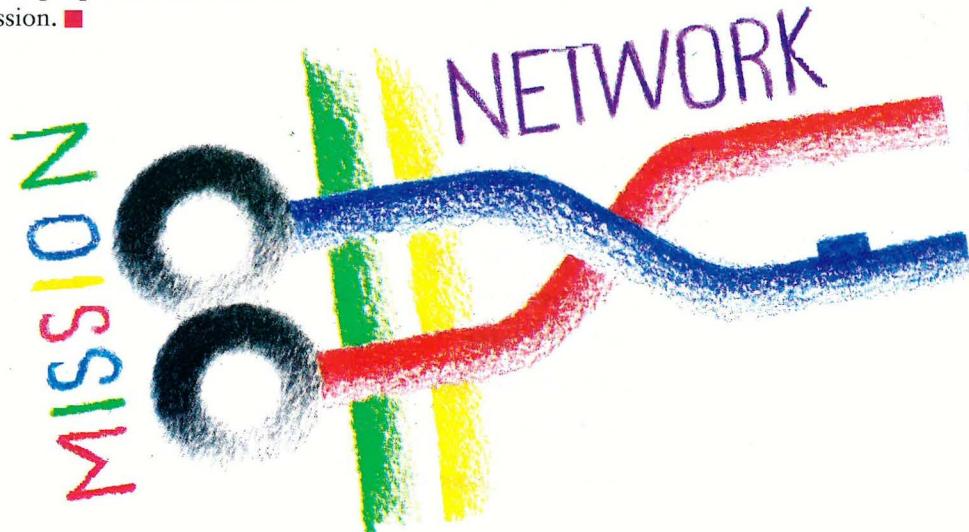


Above: Childrens' Day Parade,
São Paulo, Brazil.

within a network with each knot or focal point as a place of strength and insights making its own significant input to the net as a whole.

Last year there were major changes in the life of the BMS. The Management Review and the new pattern of operation in home organisation and committees inevitably loomed large. But at the heart of this change was the longing for more effective mission in the service of Christ. At the same time as these internal rearrangements, BMS and its partners have been developing a networking for mission through the establishment of ABAM - Association for Baptist Action in Mission. Similarly multi-lateral links have been growing with significant development in the number of secondments of BMS missionaries to other mission agencies. With BMS help, missionaries from Mizoram have gone to Nepal and another couple from Brazil are starting work in Guyana.

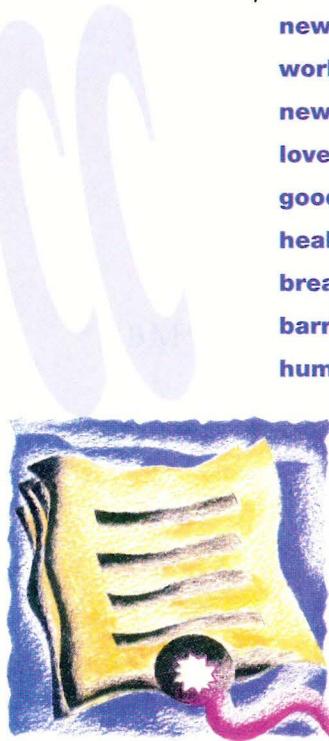
More than ever the Baptist Missionary Society is seen as travelling together, surely with Our Lord and Master, but also with God's people in a network for mission. ■



With the

Good News

" customer's charter "



Christian mission
is about good
news for all the
world, the good
news of God's
love in Jesus, the
good news about
healing, about the
breaking down of
barriers, about
human dignity,
about
people
working
together,
about reconcili-
ation and
community,
about resur-
rection life
and forgiveness
and salvation.
And it's not just
BMS that's shar-
ing the good
news. It's a joint
task. We are on an
exciting journey
together with
many mission
partners around
the world.
• • • • • • • •

ALBANIA

In 1992, Chris and Mairi Burnett went to Albania to start something new - new for the BMS and new for European Baptists. The fall of communism left a void in the lives of most Albanians. Most traces of religion had been eradicated by years of atheistic indoctrination. So the European Baptist Federation (EBF) thought it right to start a work and Chris and Mairi were asked to open an office in the capital, Tirana. They have since been joined by more BMS missionaries, helped by a BMS 28:19 Summer Team, and workers have arrived from other countries.

"Baptist work in Albania is exciting," reported Karl Heinz Walter, General Secretary of EBF. "Saverio Guarna said, 'If you are looking for the happiest man in the world you just look at me.'"

Saverio is an Italian Baptist Minister doing evangelism and church planting work. He has started Bible study groups and the first baptisms have taken place.

"The scope of the work is widening fast," said Karl Heinz Walter. "The dimension of the requests and the involvement in agriculture, in teaching and in the hospital programme is more than we can really accomplish. We are discussing what is possible. I am grateful for BMS involvement because without BMS we would not be that far ahead."

"It is exciting because we are all working together - the Foreign Mission Board, Co-operative Baptist Fellowship, Canadian Baptists, European Baptists, BMS and Italy and so on. Those who know our backgrounds are full of admiration that we have stayed together. "The communist regime in Albania, compared with Russia, was successful in the sense that people don't have any basic religious feeling. The Orthodox attitude which you find in the former Soviet



Left: Last year there were queues for bread, now there are lots of bakeries.

Below: Last year there was no church, now the first converts have been baptised.



Union, is not there. People are out of religion. They weren't able to share their religious feelings so they don't understand religious terms. The communists intended Albania to be a country without God and they achieved something in this direction."

Chris and Mairi Burnett, looking at changes in Albania over the past few months said: "This time last year:

- we had water three times a day - now we have it all the time;
- we had three or four power cuts a day - now we have not had one since we came back;
- there were onions and leeks in the market and occasionally carrots and cabbage - now we have them all the time as well as broccoli and cauliflower;
- we had to queue for bread - now there are lots of bakeries;
- we were cold, even in our own house - now we sometimes don't need our diesel heater on;
- there was no decent meat and we had to make our own mince - now we buy it already made;
- there were few shops - now there are lots;
- there were three nice restaurants - now there are three Chinese restaurants as well as many others;
- there were a few cars and we sometimes drove - now there are at least 12,000 private cars in Tirana - Chris *never* drives;
- the roads were not in too bad a condition - now mud is everywhere because they dug them up to put in electricity cables;
- there were no traffic lights - now there are at least ten;
- we were attending the International church - now we have our own fellowship;
- the EBF office was in our house - now it's in its own building with the language school, Saverio's house and the worship area;
- there were no church planters - now there are three couples and

three groups meeting;

● we were on our own - now we are 15 adults and ten children.
Some things have not changed. We still:

- have good communication with most Christian groups;
- have meetings at the AEP (Albanian Encouragement Project Office) which is an excellent forum for sharing hopes, objectives and needs;
- have the opportunity to share our faith with the people here;
- know that God wants us here and that whatever He wants us to do He will give us the strength to do it." ■

"The communist regime in Albania, compared with Russia, was successful in the sense that people don't have any basic religious feeling."

ALL TRAVELLERS TOGETHER

What does a world renowned expert in tef, an instructor in outdoor pursuits and a Lloyds underwriter have in common? All have been accepted as BMS missionaries during the past year. And they have eighteen other colleagues who have also been challenged to go overseas to serve God in ways they can barely imagine!

SO WHO ARE THE TRAVELLERS,
AND WHAT WILL THEY DO?



Philip and Rosemary Halliday of Croxley Green Baptist Church, Hertfordshire, are learning French at the Massy Language School in Paris in preparation for work as a pastoral couple.



Mark and Claire Ord of Clapham Baptist Church, London, will head towards Italy this Autumn after completing their studies at Spurgeon's College.



Glyn and Gill Jones of Camberley Baptist Church, Surrey, are already in Albania where Glyn is bringing his vast knowledge of agriculture to bear in teaching students at Tirana Agricultural University.



David and Ann MacFarlane of Falkirk Baptist Church, Scotland, are learning Italian and undergoing a year's orientation at Perugia in Italy.



Andrew and Linda Eaves of South Parade Baptist Church, Leeds, Yorkshire, are completing a year's training at St Andrew's Hall missionary training college, Birmingham. They will be leaving this year for Brazil and working in church-based community development.



Jenny Dorman of Woodford Wells Ecumenical Church, London, is an experienced teacher of English as a Foreign Language. She is in Nepal fulfilling her role as an English as a Foreign Language Consultant/Team Leader.



David and Catherine McLellan of the Bridge of Don Baptist Church, Aberdeen, are in Nepal where David is working on information systems and technology. Catherine is a primary school teacher.



Grace Penney of Acre Mill Baptist Church, Bacup, Lancashire has also gone to Nepal, to teach geography. She is now undergoing language training in Kathmandu.



John and Lesley Moody of Crofton Baptist Church, Orpington, Kent, will be hostel parents for the children of missionaries in São Paulo, Brazil.



Colin and Denise Clark of Dedridge Baptist Church, Livingston, Scotland will leave for Nepal where Colin will work as a Vehicle Technician/Instructor for the International Nepal Fellowship.



Ryder and Heather Rogers of Bramingham Park Church, Luton, Bedfordshire, are now in Albania where they will be involved in church planting and evangelism with the European Baptist Federation.



Margaret Gibbs of Chesterfield Baptist Church, Derbyshire, is a teacher with a strong interest in music, particularly ethnomusicology. She is now in Nepal as a teacher of missionaries' children.

All travellers together, taking the good news of God's love in Christ to both the nearer and further reaches of the world.

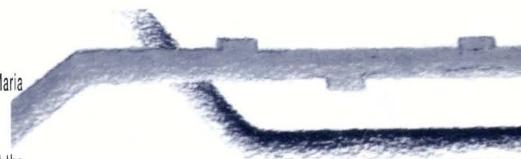
TRAVELLING TOGETHER IN GUYANA

Pastor Elierte Santos Perreira and his wife Maria are Brazilian missionaries to Guyana. Supported by BMS, they are part of a co-operative venture with the Brazilian Baptist World Mission Board and the Guyana Baptist Convention.

Elierte (29) and Maria (23) trained at the Baptist Theological



Left: Elierte and Maria Perreira.



Below: Students at the Evangelical Theological Seminary in Indonesia.



Seminary in Rio de Janeiro where they both completed courses for bachelor of theology.

Waldemiro Tymchak, Executive Secretary of the World Mission Board, said they both have a clear calling to Guyana. "They have shown maturity and responsibility in their Christian service both in the local church and when participating in special projects. They spent three months as missionaries in Bolivia. Demonstrating their calling to Guyana, they have learned English and achieved a reasonable proficiency. We thank BMS again for co-operation in the mission task."

The Brazil missionaries previously supported by BMS help are being financed from elsewhere. BMS is also helping to support Mizo missionaries from north-east India, working in Nepal and local Indonesian missionaries. ■



Part of the international group which met at Charney Manor to discuss the details of the Association for Baptist Action in Mission programme.

JOINT MISSION ACTION

Mission is no longer from "us" (*in the West*) to "them" (*everywhere else*) but it is Christians combining their experiences, insights and resources to witness and work for Christ around the world.

BMS BiCentenary celebrations in October 1992 brought together representatives of all BMS partner churches and agencies. Many joined in a Partnership Consultation held over four days at St Edward's Conference Centre, Malvern, under the chairmanship of the Revd Luther Gibbs of Jamaica.

They considered the content of mission, identified concerns arising from today's world and outlined 19 possible areas of co-operation and mutual support.

Affirming the importance of regular multi-lateral as well as bilateral consultation and action they recognised that all were on a pilgrimage of discovery.

A small group was appointed to investigate further and report, with recommendations, to partner bodies. This group, drawn from Nicaragua, Jamaica, Brazil, Zaire, Thailand, Sri Lanka, India, Belgium and Britain, met for three days at Charney Manor, Oxfordshire, in April 1993. They shared their observations about

the basis of co-operating together and agreed that they did not wish to set up an organisation which would duplicate the role of the Baptist World Alliance or any other existing group.

Each partner saw different possibilities but, given a common vision of mission, they were ready to pool some of their spiritual, human and material resources. It was felt essential to gain mutual awareness of what they had to give to each other and of their needs.

They recommended the establishment of a decision-making group to make plans on the basis of resources made available by member bodies. This was not intended to undermine the autonomy of any partner church, rather it was seen as an invitation to all BMS's partner churches to join with other autonomous churches in a fellowship of joint mission action.

The name proposed for this scheme for co-operation was "The Association for Baptist Action in Mission," (ABAM). It is envisaged that a representative gathering of partner bodies will meet every two years and a small executive group will meet annually. Plans were circulated to all partner bodies and received general approval and acceptance.

The first meetings of the full group are planned for November, 1994. Study documents are being prepared on: Training in Trans-Cultural mission, Strategy and Style of Mission, Media and Literature Communication, Exchange of Specialists and Training for Pastoral and Evangelistic Ministry. ■

BMS WORKERS AND NATIONAL CHURCHES

1

ALBANIA
The European Baptist Federation
General Secretary:
Karl Henni Walter

Chris and Maire Burnett
Glyn and Gill Jones
Ryder and Heather Rogers
David and Yvonne Wheeler

ANGOLA
The Evangelical Baptist Church in Angola, General Secretary: Alvaro Rodrigues

BANGLADESH
Bangladesh Baptist Sangha
General Secretary: Martin Adikary

Valerie Hamilton
Sue Headlam
Christine Preston

BELGIUM
President: Samuel Vernaeghe
Les and Jane Bromley
Stuart and Joyce Filby

7

TRINIDAD



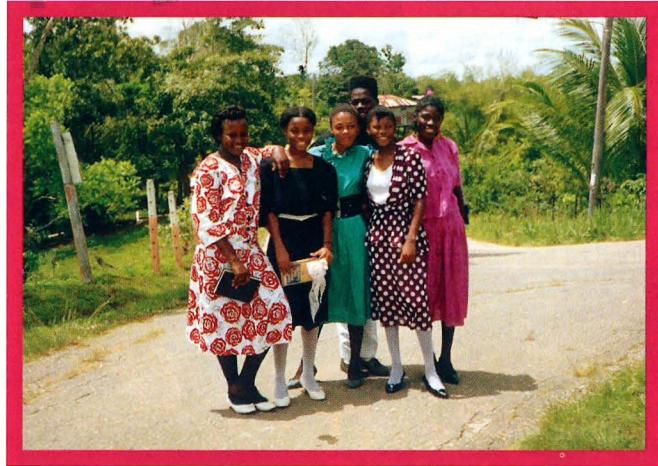
TRINIDAD

Junior Ross is Youth Co-ordinator for the Baptist Union of Trinidad and Tobago (BUTT) and he is developing programmes for youth groups in terms of discipleship, deepening Christian life and their outreach ministry to serve the community. BMS supports the work of BUTT although we have no personnel working in the island.

Part of my responsibility is to go around the churches to stimulate youth work. I share a vision of youth work and try to see how best to open their minds and their thinking towards getting involved in youth activities.

As a result of consultation and information sharing, two churches, which were not involved in youth work, have become involved. Although sometimes it can be difficult we are beginning to see some results.

A number of our churches are filled with senior leadership in terms of being there and in terms of their age. So there is a generation gap blocking the progress of youth work. I have been grateful to God for giving me the ability, the wisdom and a relationship with some of these senior people that has enabled me to throw out a challenge for youth ministry. We have started a programme that is



After morning service.
Young people from
Mount Bethel Baptist
Church in Trinidad.

geared towards crossing that gap and getting churches involved in a totally new ministry. So it will not just be a group of young people meeting, the whole church will be involved in youth ministry and the young people will be involved in the total ministry of the church.

We are developing public relations and promotional materials so that the pastors and the senior elders of the church can begin to understand the need. We are selling a vision of the need for youth work and youth involvement. Emerging from that is sharing with young people the need to be totally involved in the ministry of the church. We are trying to bring the two arms together to be a functioning part of one body because sometimes - too often - the youth group is the youth group and the church is the church and that's it. Let's bring them together so that the youth group will be a reflection of the church as it is involved in ministry through the young people and to the young people and for the young people. One thing challenging young people is the serious unemployment. There are a number of unemployed young people and they can get caught up in doing anything to make a living, losing sight of what God wants for us.

There is an increase in some cult activities around the country. The Rastafarian move-

ment, the Moslem movement, black Moslems - they have increased their activities and we need to be concerned for all young people. Not many of our Baptist young people are moving away but we are talking about young people in general in Trinidad and Tobago. If we are to reach them with the Gospel of Jesus Christ it means then that our young people must understand some of the cults around us.

Their main focus is music. We have got to reach them through that means. The rebellious nature lying in the hearts of young people is a major concern.

There is a lot to do and we are trying to get some resource materials to see how best we can tackle that situation.

The Baptist Union of Trinidad and Tobago is growing. We have started several new mission points and hope that they may soon be fully-fledged churches. At present we have 22 churches and eight mission points. We have about eight or nine full-time ministers and several part-time ministers and local preachers.

There is a need for the training of leaders. A number of our church leaders are elderly and we are looking at ways of encouraging young people to give themselves for ministry so that we can get on with the task of equipping the Church. ■

Through Difficulties

"we apologise for the delay"

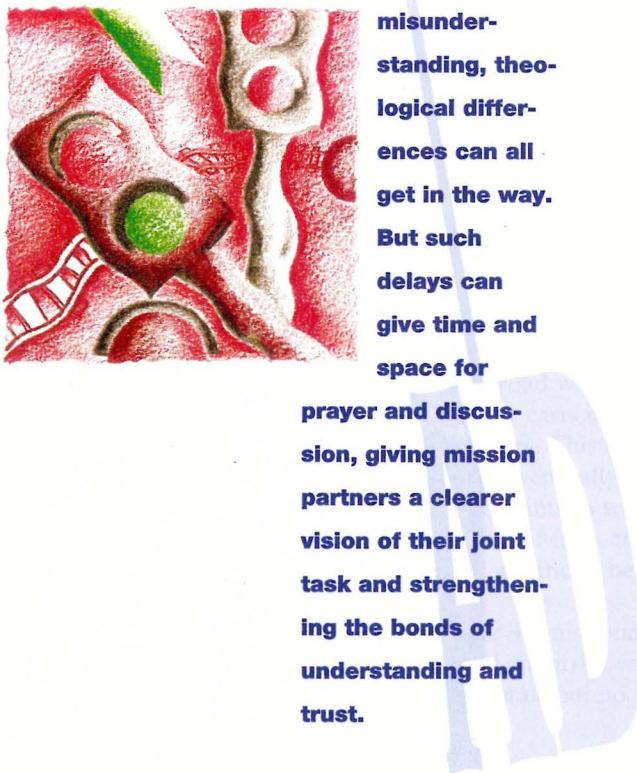
Travellers expect delays and diversions and those who journey together in mission must learn to support and encourage each other when faced with situations which threaten to derail them.

Economic and political crises, floods and droughts, cultural

misunderstanding, theological differences can all get in the way.

But such delays can give time and space for

praying and discussion, giving mission partners a clearer vision of their joint task and strengthening the bonds of understanding and trust.



• • • • • • •



CHANGES ARE RAPID, UNCOMFORTABLE, STRESSFUL

Ten months in Belgium, church planting and working with the small fellowship which began at Le Trou, Ferrières in the Ardennes, has given us a brief glimpse of the people, their lives and their culture.

Like the view from our train window, much can be seen yet not everything is absorbed or understood. As the scenery moves past at speed, only an impression may be grasped. One has to stop and stare, we apologise for the delay... Of course Belgium is rich. On a world scale, as in all European countries, even the poorest people are rich. They do not have the need to rely on God for their daily bread. Being in a Catholic country, 90 per cent are baptised as babies and are thought of by tradition as Christian. In this environment, Baptists are frequently considered as one of the cults.

As we take our seats on this journey we begin to observe our fellow passengers. Some, sadly, will be getting off along the line. There is precious little time to get to know them, or tell of our destination and the One who awaits us. There is time to read the papers... A glance at the small ads reveals something of the mentality of the people. Fear. There are mediums, clairvoyants and spiritualists, offering guidance and predictions for marriages, work, money and power. Consequently they sell charms>

➤ and spells, peddling protection. There is an advert giving instructions on how to perform a 'novena'. Nine days of lighting candles for vicarious prayer to a saint, and God *will* deliver whatever is asked - but only if the faithful pay for the next advert in the newspaper.

We are passing through changing scenery. Brilliant sunshine is breaking through the sombre clouds, light is dancing and sparkling everywhere. We turn to talk with our companions, delighting in the warmth

which glows through the window. Others in the carriage are putting on dark glasses and pulling

down the window shades. As we talk of the light and our journey's end, some agree to stay on with us... The tiny Baptist fellowship which had six members is increasing rapidly. There are now more than 20 worshipping regularly. A total of 40 come intermittently and commitment is growing. Eight candidates were considering baptism, and four were to be baptised on 13 February.

Together we look at the changing scenery, each seeing a different perspective. Our train is gathering speed, yet there is still so far to go... The changes are rapid, sometimes uncomfortable, even stressful. The church has moved to Remouchamps. It will have to move again soon.

We each have our different view from our windows, yet we have the same destination. We know who will be waiting on the platform to meet us and that he will take us to our Father's house which has many rooms. **Les Bromley**



How Do FOLK COPE?

In Zaire, ordinary people are hungry, moneyless, and very sad. They've had enough of the army, they don't believe the politicians - they've heard it all before.

Teachers, on strike because their salaries had not been paid, sought other ways to feed their families. Children have been without schooling, except where parents were willing to pay the teachers to enable children to finish exams.

Margot Bafende, writing from Mbanzu Ngungu in Lower Zaire, where she teaches in a teacher training college, spoke about "digging for victory."

"Many have allotments or gardens. Others have little commercial projects, anything to earn a bit in order to buy some food."

She spoke of the plight of the students. "Despite being hungry and the appalling conditions they are polite and co-operative. They want to learn, having missed one or two years of study, and are prepared for anything. They ask questions, which I answer without indicating that I'm shocked that

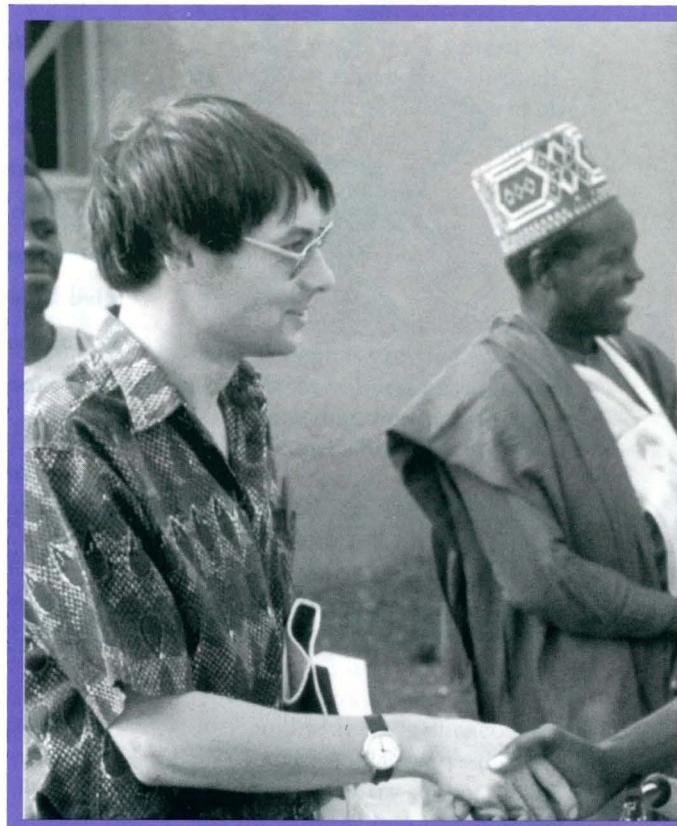
they don't know the answers."

Other reports speak of families affording only one main meal every other day, and how, in illness, they have to choose between medicines or food.

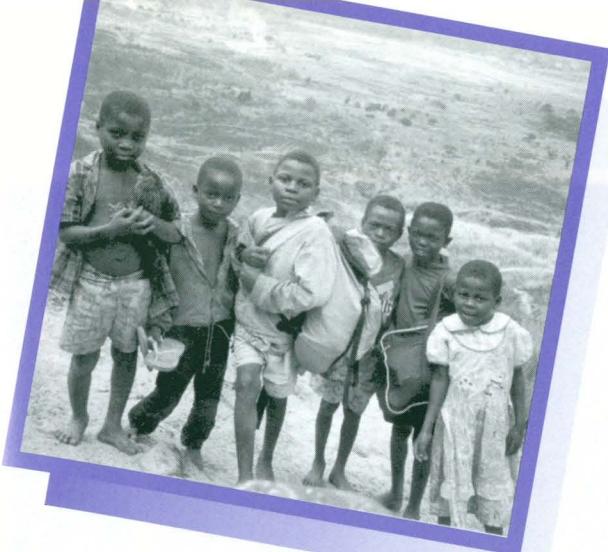
In the middle of this, the churches are very active. "Giving is right down, but every week there are collections to help members who are ill or bereaved and they really give. The cost of medicines is prohibitive. I don't know how folk cope."

Christians are conscious of the support of British Baptists. "It is a great encouragement to be assured of your prayers for Zaire, for the Church and for us. We have so many friends and can share so much. That, after all, is what Christian fellowship is. At our services we are often encouraged by the person leading who says that the situation in Zaire is well nigh impossible and all we can do is pray. It's the bigness of that 'all' that gives us our peace. It is no longer in our hands. So the church here is at work at prayer, very fervent ones too. Please don't forget your prayers of thanksgiving too when you remember us." ■

Alan Wood meets a church member at Galmi in Niger.



Children in the Bangu Hills in the Lower River Region of Zaire.



PRAYER

AN ANSWER TO PRAYER

BMS, unable to return to Zaire for the time being and some, designated for Zaire, had to find other areas of work. However, as one door closed so others opened. Some missionaries have been seconded to work with other societies in Cameroon, the Central African Republic, Sierra Leone, Guinea and Niger. Derek Rumbol explained how two of them came to work with the Society of International Ministries (SIM) in Niger.

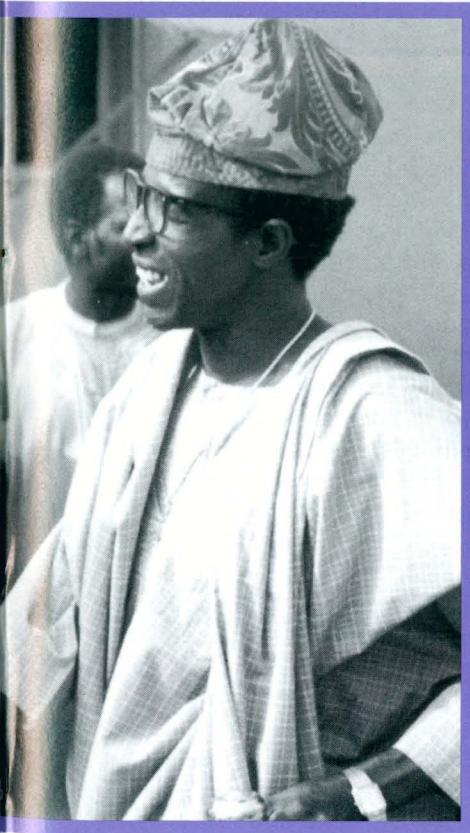
SIM has a huge presence in this part of Africa and Galmi in Niger is no exception. The Mission Hospital is a big complex, started 40 years ago on an inhospitable site alongside the main Niamey-Maradi surfaced road where laden camels and donkey carts mingle with cars and lorries. This is where the French eventually allowed the Protestants to work. Now there are lots of trees and shade but it was a difficult beginning.

There are over 40 missionary staff from several countries with national support staff but no

national doctors.

One can only say that the hand of the Lord was on the secondment and timing of Alan and Ruth Wood to SIM at Galmi. Gillian Reynolds was at the point of retirement from her position as Laboratory Technician. No-one knew who would replace her. Then came the enquiry from Alan and Ruth who were prevented from an immediate return to Zaire and the secondment agreement with SIM allowing them to arrive in Galmi in June 1993 in time to do four months Hausa language study. Alan took over from Gillian just two weeks before her departure.

Not only had a qualified person been found but someone with experience of Africa and of a hospital very similar to Galmi and with a knowledge of French! All concerned looked on this as an answer to prayer and the BMS was thanked for its provision to meet this need. It is helpful that the BMS and a Society such as SIM can find oneness in faith and service despite the practical difficulties that had to be overcome because of the different ways our Societies are financed." ■



BMS WORKERS AND NATIONAL CHURCHES

2

BRAZIL
Brazilian Baptist Convention
General Secretary:

David and Sheila Brown
Suan and George Christie
John and Norma Clark
Chris and Marion Collett
Roger and Angela Coulson
Peter and Susan Cousins
Roy and Margareteller

Tim and Rosmarie Deller
Kevin and Linda Doneghy
John and Maria Dyer
Mike and Jean Gardner

Frank and Peggy Gouthwaite
Mark Greenwood

Martin and Kathy Hewitt

Keith and Barbara Hodges

David and Sue Jackson

Vincent and Sadie McDougall

David and Catherine Meikle

Lee and Evelyn Messeler

Gary and John Myhill

Mary Parsons

Stan and Maureen Porter

John and Linda Pulin

Derek and Joanne Punchard

Margaret Sykes

Michael and Davien Wilson

BULGARIA
General Secretary: Bozhidar Igoff

EL SALVADOR
El Salvador Baptist Association

President: Luis Sandoval

David and Rachel Quinney Mee
James and Sue Grofe

CREATIVITY AND COMMITMENT

"The El Cordero de Dios (Lamb of God) Baptist Church celebrated their 13th anniversary," wrote David Quinney Mee from El Salvador at the end of last year.

The service was rich with colour, symbols and almost 100 people packed into the little building. Prayers were said for Northern Ireland, Bosnia, Somalia, the pain of each place lost on no one. The first full day retreat was the previous Sunday when the congregation interpreted the paths along which they had been led. Between the retreat and the anniversary we met in a different home each night for a simple meal, songs, prayers and a lot of laughs. It proved helpful in lowering the tensions we are all experiencing.

Reports document an increase in politically motivated killings. They are believed to be an attempt to destabilise the peace process and goad the FMLN into a violent response. So far they have refused to be provoked. This is 'post-war'

pains and distress that cannot be healed with tablets. Burdens of secrecy, mistrust and suspicion demand relief but it is still unsafe to 'tell all'.

Highly charged dynamics within this fragile nation, let loose inside the small Baptist Association, are wreaking havoc. To interpret it with any accuracy demands understanding of Salvadoran politics and Salvadoran church politics, and probably a good grasp of psychology, not least the psychology of the effects of the war.

In the midst of this hardest of 'schooling', the Baptist Theological Seminary had been reshaping itself to place greater emphasis on training 'in context' rather than 'in classroom', developing popular study materials, giving space to liturgy and spirituality studies, and opening to a wider ecumenical reach.

Some Baptist congregations are exploring with the Catholic Base Communities ways of forming a new ecumenical initiative which will protect each denomination's identity but enable greater co-operation through joint work and worship.

In 'El Cordero' the ground is being prepared for other developments, recognising the need of space for creativity and trust in the tensions of an impoverished inner city. The church is hosting a presentation in drama and mime, promoting construction with



When the damage is psychological and spiritual it hides in the shadows of the soul and becomes illusive, complicated to heal and damaging to others.

El Salvador. But, for all its horror, it does not come as a complete surprise.

At a deeper level we have been unprepared for the bitter reality of post-war complexities. A physical war can be identified. When the damage is psychological and spiritual it hides in the shadows of the soul and becomes illusive, complicated to heal and damaging to others. Many whose stamina through the years of madness was exemplary are showing the cracks. People who bore stress without complaint now admit to physical

adobe (mud) bricks. Cheaper and more culturally and environmentally sound, we are considering a new building of adobe rather than the present zinc shelter.

The liturgical life of the congregation has been improved by a small team including a most capable and sensitive twelve year old girl. A more varied diet of worship styles, including space for meditative worship, is being experienced. About a dozen people worked on painting a huge wall-hanging, an explosion of colour and image which served as a magnificent backdrop for the anniversary festival. The greater treasure lay in the creativity and commitment of its makers and their concern to offer a 'thing of beauty'. That spirit is to be tasted many times over in the midst of the shadows of this post-war tension ■



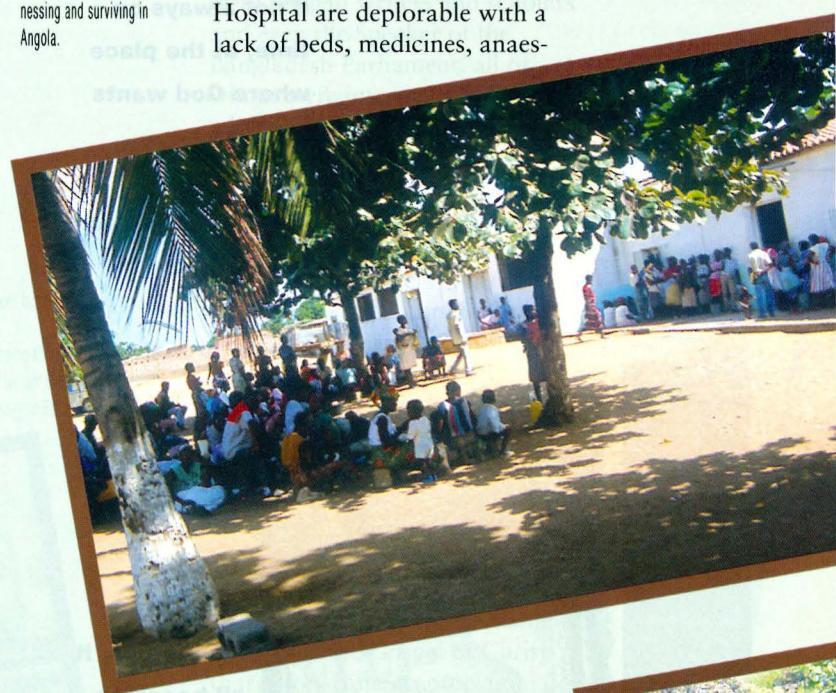
Left: Celebrating the peace in El Salvador.

Below: Worshipping, witnessing and surviving in Angola.

need knowing that our visits, presence, prayers and financial support are of tremendous encouragement to the church.

They were thrilled to hear that a doctor would be coming to the February Candidate Board with a desire to work in Angola. It will take two years before he can complete his preparations and join them but they are delighted.

There is plenty of community health work to do in Luanda. Conditions in the General Hospital are deplorable with a lack of beds, medicines, anaes-



HOLISTIC EVANGELISM IN ANGOLA

As Derek Rumbol passed through immigration on the way from Harare to Luanda, he met an MSF doctor (Médecins Sans Frontières) on his way to Malange in Angola.

He said, "The situation there is a little easier. There has been no fighting or shelling for the last week or two."

"Yes, but it must be a distressing situation."

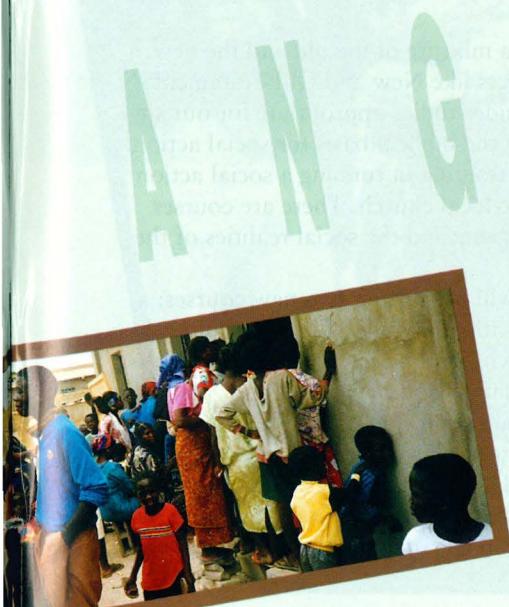
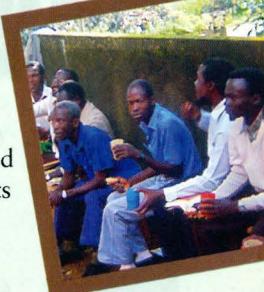
"If it were not distressing we wouldn't be there," he said.

That set me thinking about why BMS is involved in various countries and situations. The reason we are involved in Angola is to stand with the people in their

theftics and equipment. But the church's medical centre at Petroangola continues its quiet, ministry of community health and preventive care despite the threats of armed robbers to steal equipment.

The Revd Mena in the Department of Evangelisation talked about evangelistic efforts within Luanda and of hopes to visit other places soon.

Aylward Shorter, in The Church in the African City, says that population growth in Africa is among the world's highest, but urban growth rates are twice as high. Seventy per cent of the population in African cities is poor and Shorter points to the need for holistic evangelism. I felt that the Evangelical Baptist Church in Angola was seeking to practise this. ■

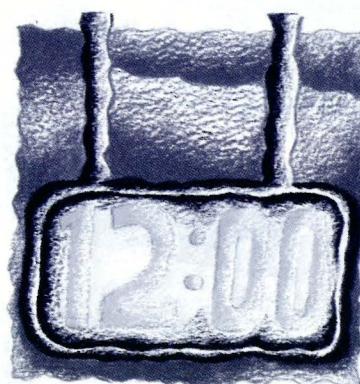


Joyfully

"Train's on time"

It's great to arrive, if not always on time, at the place where God wants us to be. Sometimes, on the journey, the directions and diversions we are forced to make may not seem to have much purpose, but later, 40, 100, 200 years later sometimes, it all becomes clear and we can join together in joyful celebration and thanksgiving to God. What better thing can we do than to celebrate with our fellow Christians around the world the fact that God, in Jesus Christ, is meeting people in their need and transforming their lives.

• • • • •



NEW PASTORS, NEW LEADERS

One of the greatest privileges for a missionary is to have a part in training leaders for tomorrow's church. Long after the missionary is forgotten, his or her influence will live on. In times of civil strife, buildings may be destroyed, organisations destabilised, but the living church moves on.

Fortaleza, set in the poor NE of Brazil, has a population of around 1.5 million. The luxury apartment blocks and mansions clustered along the beautiful beaches contrast with the squalid favelas. The vast estates of basic housing mask the struggles of thousands of families to make ends meet when inflation is nearly two per cent a day. In January there were 7,943 cases of cholera in Fortaleza compared with 11,000 cases for the whole of 1993. Street children, child prostitution and labour exploitation make up the fabric of life.

This is the reality in which our churches are set. The Baptist Seminary of Ceará was created four years ago to train pastors and leaders. The first group of seven students will graduate at the end of 1994 after five years of study. The financial realities of the NE make full time study a first world luxury. Our students have secular jobs and have to study at night. This pattern is perpetuated in the pastoral ministry. Few churches can support their pastors in full time ministry. This creates added responsibilities for the lay leadership. Many of our students are lay leaders.

The course is a mixture of the old and the new. Traditional subjects like New and Old Testament are taught alongside studies appropriate for our situation. One is on the biblical basis for social action. This will include training in running a social action programme in the local church. There are courses on health and hygiene and the social realities of the NE.

This year we will be starting two new courses: a missions course with an emphasis on transcultural mission and church planting and another emphasising religious education and music.

One of our main problems is that the Seminary is beginning to outgrow the church where it functions at the moment. The library is particularly cramped. In spite of the restrictions our great joy is seeing the students growing in Christ and maturing as leaders.

John Clark

CAREY CELEBRATIONS

In November 1993, Christians in India and Bangladesh joyfully celebrated the anniversary of the arrival of Carey and Thomas in Bengal in 1793. Baptists and Christians from all over the world were present in Serampore, Calcutta and Dhaka. BMS sent representatives too. Here Angus MacNeill describes the celebrations in Bangladesh.

In mid-November, the late afternoon is quite pleasant in Dhaka, Bangladesh. Although it is not yet "shawls and jackets" weather - that will come in December - there is no burning heat to exhaust people. This made it a good time to have the William Carey BiCentenary Celebrations and the 300 to 500 people who gathered in Dhaka on the evenings of the 12, 13 and 14 November 1993, must have felt glad that William and Dorothy Carey and family, along with Dr John Thomas, arrived in Bengal in 1793 at such

Below: Carey and family arriving in India in 1793.
Bottom: Welcoming Mr and Mrs Carey the descendants of William Carey to the Christian College of Theology in Bangladesh.



an acceptable time of the year.

It was an occasion for Christians to get together and take note of their common heritage, so apart from Baptists there were others present at these celebrations. However, it was Baptists who were much in the majority, coming from the various Baptist Church groupings that now make up the Bangladesh church scene along with their Australian, New Zealand, American and British mission partners. Also present were Bengali writers and scholars and even the Speaker of the Bangladesh Parliament, all of whom were interested in Carey as a linguist, writer, researcher and reformer.

Each evening concentrated on a particular aspect of Carey's contribution to Bengal of the early 19th century. Papers were given on Carey as "the father of modern Bengali", on Carey as "a social reformer" and on Carey as "a missionary". From the observer standpoint, it sometimes seemed to be heavy going for the listeners, but when that was so they could always get up and stroll to the back of the half-open lecture hall, for a browse around stalls that represented of today's ongoing witness to the Gospel of Christ that Carey came to proclaim.

On reflection, three aspects of the special celebrations stand out:-

■ the participation of a family descendant of Carey - Mr William Carey - was a visible reminder to everybody of the links to the past that are so much cherished and prized as a special gift from God.

■ the presence of Dr Denton Lotz, General Secretary of the Baptist World Alliance, bore witness to the extent and size of the Christian family which stands alongside the small, minority Christian Church in Bangladesh.

■ the attendance of Bangladeshi Christians themselves, was an indication of the living church in Bangladesh to which has been given the same missionary vision that inspired the first William Carey. ■

BMS WORKERS AND NATIONAL CHURCHES

3

FRANCE
 The Federation of Evangelical Baptist Churches
 Executive Secretary: Jean Pierre Dassonneville

Nell and Ruth Abbott
 Robert and Catherine Atkins
 Philip and Rosemary Halliday
 Chris and Christine Spencer
 Ian and Pauline Thomas
 John and Sue Wilson

HUNGARY
 International Baptist Lay Academy

INDONESIA
 Convention of Indonesia Baptist Churches
 National Secretary: Rommy Welong

INDIA
 Church of North India
 General Secretary: Noel Sen
 Baptist Union of North India
 Secretary: J H Mash
 Bengal Baptist Union
 Secretary: S K Biswas
 Baptist Church of Mizoram
 General Secretary: Rattawinga

Ann Bothamley
 Betty Marsh
 Sheila Samuels
 Carole Whitmee

ITALY
 President: Franco Scaramuccia

David and Ann MacFarlane

Chris and Sarah Mattock

JAMAICA
 Jamaica Baptist Union
 General Secretary: Luther Gibbs

MIZORAM GOSPEL CENTENARY

There were 13 of us 'foreigners' in the party. Meeting up in Calcutta, we had flown to Silchar in Assam, and had come south by road to Aizawl, the capital of Mizoram. Now we were setting out by road for Lunglei to share with the Baptist churches in the Mizoram Gospel Centenary.

The Border Road is the one road that goes through the State from north to south. It is incredibly hilly, and the road winds up and down and around the hills, with a deep drop on one side and the hill overhanging on the other. As the crow flies it is 40 miles from Aizawl to Lunglei. By road it is 140 miles! That day it took us 14 hours, as we had to stop and be welcomed at the five or six villages we passed through in the Baptist area.

An arch of bamboo at each village held a banner proclaiming "*Chibai. Welcome to the Foreign Delegates. Mizoram Gospel Centenary. 1894-1994.*" After a speech of welcome by the pastor we would be garlanded with flowers, and then introduced individually to the crowd. A choir would sing, and then everyone would crowd around to shake our hands and make us feel their welcome.

Mizoram has always been 'a restricted area' and it took us six months to get the special permits required by the Indian Government. The result is few visitors ever enter Mizoram, and we were told that we were the largest group of 'white people' the villagers outside the Capital had ever seen. So everyone turned out to welcome us and express their joy that we had made the journey across the world to be with them on this special occasion.

It was most humbling, for we were being welcomed not merely for ourselves, but more for the fact that to them we represented the Society that had sent the pioneer missionaries who had brought the Gospel to them 100 years before. A Gospel that had transformed their society, making Mizoram the

Right: Crowds at the celebrations.

Below: Vehicles of all sorts blocked the roads on the way to the celebrations.

Below Right: Basil Amey, Chairman of BMS Board of Management, conveys greetings on behalf of BMS.



MIZORAM

one Christian State in India with over 80 per cent of the adult population church members. There were a number of indications of the hold that the Gospel has on the life of Mizoram - including a three day public holiday declared to mark the Gospel Centenary. But nothing was more impressive than the speech made by Pu Lal Thanhawla, the Chief Minister of Mizoram.

He flew by helicopter to join us on one day of the celebrations in Lunglei. A crowd of some 20,000 shared in the occasion as they heard the largest drum in the world beat out the opening tones of the festival of praise. We sat spellbound as the Centenary

Choir of a thousand voices sang. And the Chief Minister spoke.

"On this glorious and most memorable event in the history of the Mizoram people, as we celebrate the 100th anniversary of the day on which the Living God sought us out, I would first of all thank Almighty God... On this joyous occasion, it is my great pleasure to extend my heartiest greetings and best wishes to all of you in the precious name of our Lord and Saviour Jesus Christ..."

"As God said to Abraham, 'I will bless you; I will make your name great

and you will be a blessing,' likewise God blessed our churches abundantly and made our names known throughout the world, and indeed we have become blessings to many. God has brought us, the Mizo, who are Mongolians, to India in the midst of the Aryans and Dravidians for a specific purpose. He made us citizens of one of the two biggest countries in the world, with the largest number of non-believers, so that we can preach the Gospel and become a blessing to them... Those who were head-hunters under the power of the devil have now become soul hunters for God and fishers of men through the power of Christ.

"It is therefore important that we conduct ourselves to be worthy of emulation, and set examples on account of Him... As we receive spiritual blessings we must in turn be blessings for others... We should perform our respective tasks with sincerity, dedication, honesty and integrity. We Christians should be more diligent, more hard-working, more persevering, more modest, humble and more loving..."

"Yet how pitiful it is for us believers to wilfully ignore the bad effects of many of our habits... This is unbecoming of believers. The Bible says 'Do you not know that your body is a temple of the Holy Spirit. You are not your own; you were bought at a price.'

Therefore honour God with your body.' We pray too for good health, but we are not worthy to receive the blessing, as we do not control ourselves in eating and drinking. We ourselves render our prayers unworthy of being answered by God. The Lord says 'Be holy because I am holy'.

"On this day of salvation and the beginning of a new year, let us commit ourselves anew into the safe hands of God. If we give our lives to Him, He will safeguard them and use them for His service to do great things... As the Gospel has been a blessing to us, may it continue to spread all over the world, and may God be glorified now and for ever."

Can you imagine the thrill of hearing a speech like that from the Chief Minister of a State? And to know that the majority of his cabinet are active Christians! And to be told that the Centenary is being taken as the opportunity to challenge the Mizo to a more vigorous commitment to sharing the Gospel with other peoples. Even though at present, from a population of two thirds of a million, they have over 1,000 missionaries working in various parts of India and some foreign countries.

If that can happen in 100 years, who knows what God can do in the next century?

Vivian Lewis



OUTREACH IN SRI LANKA

"Outreach House Groups connected with the churches are developing in the homes of Christians," report George and Betsy Lee from Sri Lanka.

Denzil has six connected to Gonawela, one being near Lucien's home on the Kandy Road, which he may help with. Freddy has one on that road, but nearer to Gampaha. Wijé is also starting house groups in areas connected to Makewita. These areas are beginning to link up into a network.

One three-generation family of witnessing Christians moved to a village between here and

Kadawatta two years ago. They have been asking the Lord why they had to move to this area, which they would not have chosen.

However, they have found

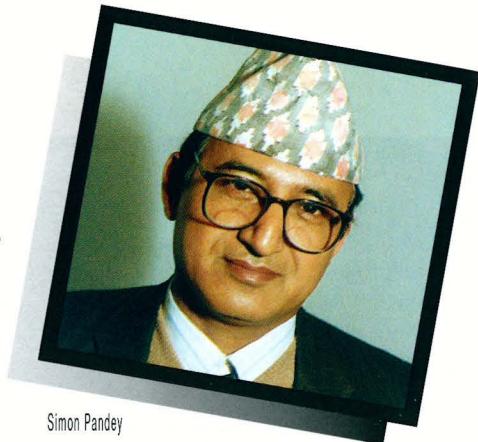
many needy hearts around them and are inviting neighbours to a weekly prayer meeting and a monthly service in their garden.

The Hendala group has taken off since Faith Marina's conversion in January. She is inviting family and friends to her home for meetings, and waiting to be baptised until her husband, now very interested, returns from the Middle East. The family opposite are Christians, with the father also working in the Gulf. His sister Rachael, a keen Christian, a Hendala member, is staying in Gampaha with another brother while both spouses are working abroad. Rachael is rejoicing that her husband is in Holland in a town with many Christians, where

he is attending church and someone is teaching him the Bible in English. The family in Gampaha have a real spiritual hunger as also have several friends coming to a monthly house group there.

In Hendala, several Tamil homes are available for house groups, so Lucien may try using Ravi (church caretaker) to interpret for him. The Malaysian Tamil missionary is also arranging an occasional Tamil service, sometimes with Sinhala interpretation, of an evangelistic nature.

Some leading Buddhist priests and laymen are campaigning against mushrooming Christian groups, comparing them to 'a form of terrorism'. They are now campaigning for a law against conversions. ■



Simon Pandey

sequences and be prepared to be rejected by their families or even to go to prison. That is a personal decision and responsibility but as far as possible the churches encourage and take care of them.

We have a new government but the law is not much different. However, we have felt a greater freedom to evangelise and to plant new churches. Our goal is to reach the whole nation with the gospel by the end of 2080. We also plan to establish at least 8,000 churches. We are holding evangelistic campaigns in different parts of the country and church planters training programmes.

We work closely with the United Mission to Nepal, the International Nepal Fellowship and with the missionaries who work in them. They are our friends. Some missionaries are active in the churches. In fact INF is now a member of NCF.

The missionaries from Mizoram, supported by the BMS, are working directly with NCF. That is greatly appreciated. One of them will be involved in non formal education initially. This includes an adult literacy programme. Drinking water also comes under non formal education and health education. Those are essential in the villages. We expect that the Mizo missionary will help in starting a school in a village where there are many Christians and no school.

The other is an engineer. We have plans to construct suspension bridges in some of the more remote villages and he will be involved in that.

We hope that where they are working in the community they will be engaged in church activities. Both of them have a vision to spread the word of God. ■



Above: Church visitation programme.

REMARKABLE GROWTH

Simon Pandey, General Secretary of the National Christian Fellowship of Nepal (NCF), talks about the growth of the church in Nepal.

The Story of the church in Nepal is remarkable. In 1958 there was a handful of Christians. Now there are over 100,000. Most of this growth happened when the church was not free to evangelise and the good news was communicated person to person. Those who could read and write read the Gospels. Many were healed by praying to Jesus and when one person was healed relatives and neighbours also came to Christ. The witness of what Christ was doing through the Christian community attracted people and they came to Christ from all parts of Nepal.

Often new Christians face opposition from family and neighbours. The opposition is more severe in remote villages than in the towns. Before the present multi-party system, many went to prison for their faith and people remarked on the life of Nepali Christians and accepted Christ because of their testimony.

When people become Christians they must face the con-



Financial Report

BMS Financial Report in brief

GIVING IS ENCOURAGING

Direct giving to the Baptist Missionary Society last year from churches and individuals amounted to £3,416,464.

"This is certainly higher than the year before and I guess it is probably the highest figure we have ever received," said BMS Treasurer, Arthur Garman, as he reported to the BMS General Committee.

However, that figure was only arrived at by adding gifts to the BMS Fund for the Future and the Relief Fund.

"Contributions and donations from the churches to the General Fund, £3,029,210, were actually down on the year before and "considerably less than the appeal figure of £3,240,000."

The situation was helped by a doubling of investment income and a legacy income of £820,542 which was over £200,000 more than allowed for in the budget.

"This gave us a total income of £4,280,603 which was very close to the figure we put into our estimates," Mr Garman reported.

"One way or another, the income did actually achieve what we were hoping. Although contributions and donations were down, investment income and legacies were up. But if you add the £347,400 received during the year for the Fund for the Future and £39,854 for the Relief Fund then churches gave more than the year before and that is encouraging.

"Looking at the expenditure, we have a figure of £4,380,504 which is very close to the estimates. Direct overseas expenditure was close to the budget figures but there were savings on education and promotion and on administration expenditure." ■



FINANCIAL REPORT

INCOME

	31.10.92	31.10.93
	£	£
Direct giving by the churches	3,068,483	3,029,210
Legacies	1,082,496	820,542
Investment and other income	223,145	430,851
Total income	4,374,124	4,280,603

EXPENDITURE

	31.10.92	31.10.93
	£	£
Missionary support, grants to overseas churches and other expense	2,188,858	2,541,181
Training missionaries and overseas personnel	255,013	227,635
Missionary retirement costs	130,060	127,579
Education, promotion and recruitment	764,704	690,752
Administration	649,446	727,216
BiCentenary expenditure	195,922	66,141
Total expenditure	4,184,003	4,380,504
Surplus/Deficit	190,121	-99,901
Total	4,374,124	4,280,603

WHERE THE MONEY CAME FROM

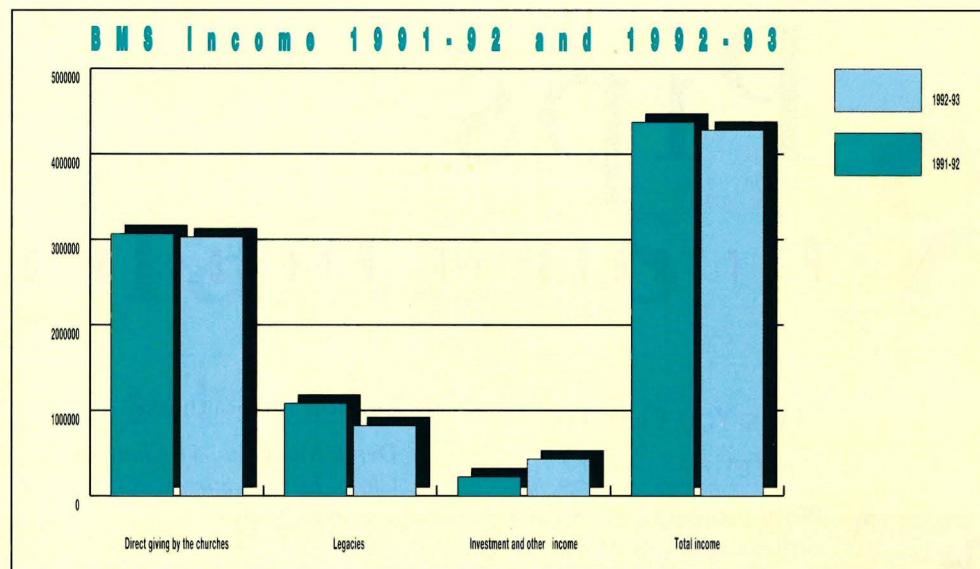
BMS Income 1992/93

Direct giving by the churches was slightly less than in the previous year. However, if the £347,400 given to the Fund for the Future and the £39,854 given to the Relief Fund is added then we probably have the highest amount ever contributed to the work of the BMS by the churches.

Investment income doubled in spite of the fact that interest rates were lower. That is because some of investments have been moved and the capital appreciation has been added to the income and expenditure account.

Legacies too were higher than allowed for in the estimates. This gave a total income of £4,280,603, which was very close to the figure in the estimates.

The year ended with a deficit of £99,901, very close to the figure we planned to draw from reserves. ■



HOW THE MONEY WAS SPENT

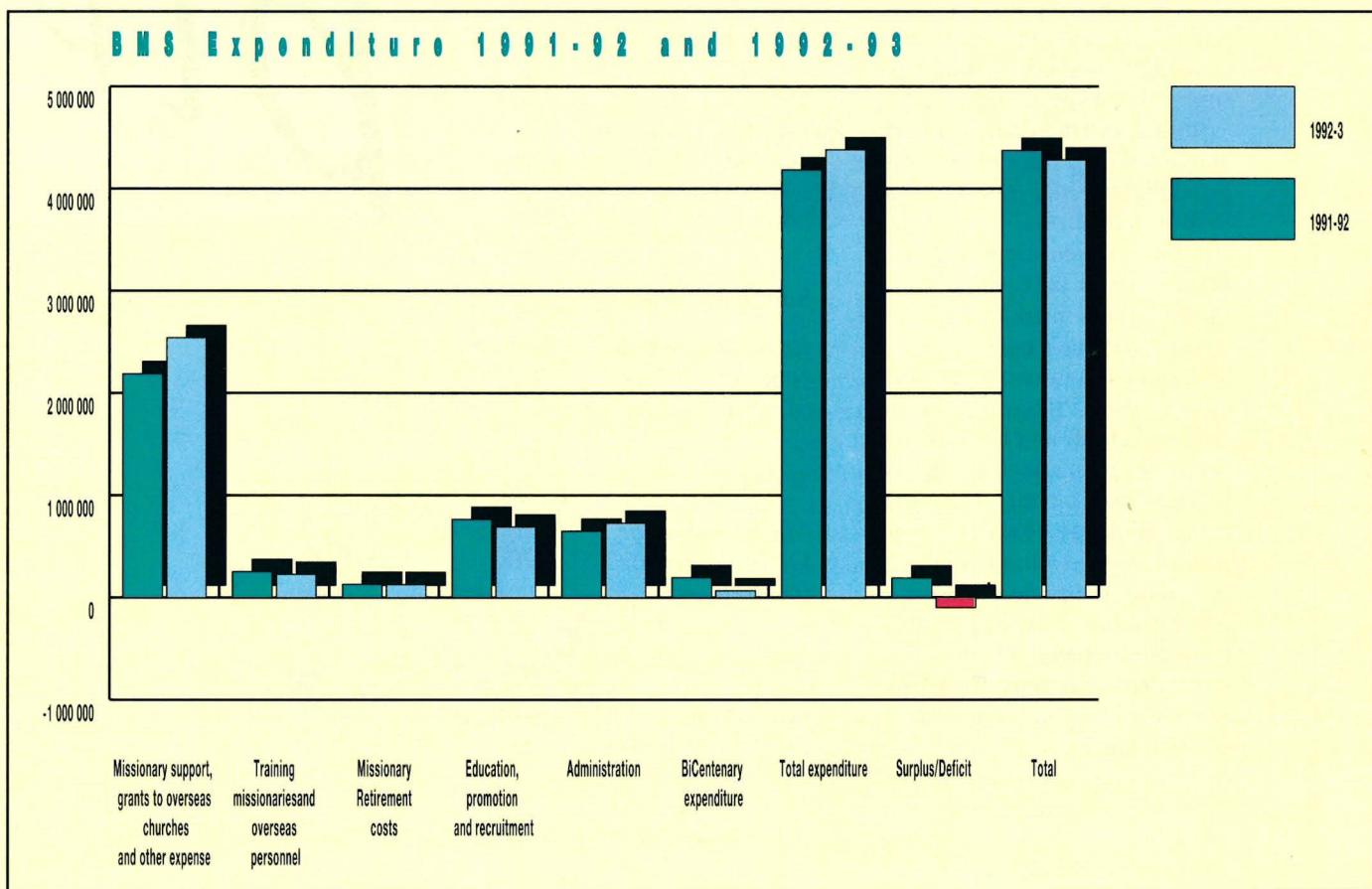
BMS Expenditure 1992/93

Over £2,896,000 was spent on overseas work including the training of missionaries and overseas personnel and caring for retired

missionaries - higher than last year.

Spending on the recruitment of missionaries, promotion and education in world mission went down, but administration costs rose slightly.

As the BiCentenary celebrations came to a close, spending in that area was appreciably lower. ■



Pips

Partners in Projects Scheme

HAVE YOU GOT THE PIP YET?

When people give their hard earned cash away to a good cause, they want to know, understandably, where their money will be sent, how it will be used, and ideally have some feedback on what it helped to do.

Donating money to a big pot marked "General Funds", though essential to the ongoing work of any charity, does not do a lot to involve the giver.

The BMS wants to help you feel part of the worldwide work, which is why PIPS (or Partners in Projects Scheme) was started a year or two ago. Churches, church-affiliated groups and even individuals can now get involved in world mission, by financially supporting a special project.

Projects vary in size, emphasis, and location. From raising money for children's education in Albania (£300) to medicines for Angola (£4,240) or even supporting a Belgian pastor (£16,400) there will be something on our list to suit everyone's pocket.

From trials in two areas of the country these PIPS projects have really taken off in a big way, capturing people's imaginations, as they can now identify in a more meaningful way how their money is being used. Additional information about the project and the country where it is sited is also provided by BMS to help strengthen your church's world mission education programme.

So, all in all, if you haven't got the PIP yet, in the nicest possible way, we hope you get it soon. You can find out more by contacting your Area or National Rep.



London and Southeast

Derek Mucklow, 51 Clandon Close, Epsom, Surrey, KT17 2NH
Tel 081 393 6017

Scotland

Derek Clark, 41 Newton Road, Lenzie, Glasgow, G66 5LS Tel 041 775 1201

Central and Eastern

Jim Clarke, 82 Cannon Street, Little Downham, Ely, Cambs, CB6 2SS Tel 0353 698017

Wales

Sue Wilson, 15 Knapplands, Newbridge-on-Wye, Llandrindod Wells, Powys, LD1 6LF Tel 0597 89480
and
Gareth Hutchinson, 20 Southward Lane, Langland, Swansea, SA3 4QU Tel 0792 360909

pips

South and West

Leslie Gregory, 20 Shelley Drive, Salisbury, SP1 3JZ Tel 0722 328076

Midlands

Theo Lamourne, 13 Briar Walk, Oadby, Leics, LE2 5UE Tel 0533 713633

North

Cath Mawson, 49 Allerton Road, Bradford, BD8 0AY Tel 0274 487341

P.S. A new list of projects will be available in the autumn.

Through Changes

"all change"

All change is stressful. "Will I miss my connection? How long shall I have to wait? Who will be travelling with me? Will I know where to get off?" **And it's all change on the mission journey too.** New ideas, new methods, new partners: we are learning to work together with Christians from different countries, different cultural backgrounds and in doing so we have had to change BMS structures. **Change can be painful, but it is also a sign of life and growth.**



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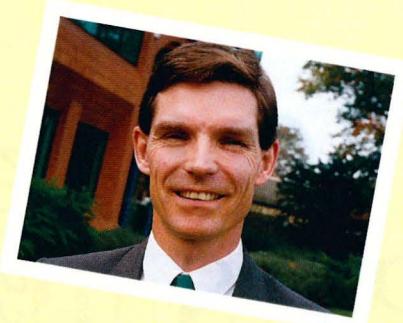


NEW ERA

In all of its 201 years, the BMS has tried to be true to God's call to mission. It has a history of taking risks, living dangerously and trying to be a prophetic voice in Baptist church life. BMS has a strong tradition of proclaiming Christ in the world. But those 201 years carry some unhelpful historical baggage. Structures have come and gone. People have come and gone. Systems of working have evolved. Relationships with Christian groupings in the world have been maintained and deepened.

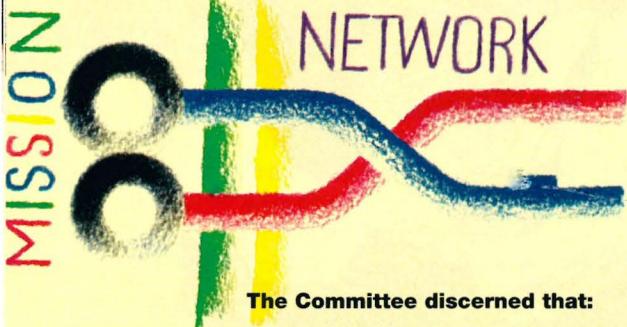
Three years ago, Reg Harvey, BMS General Secretary and Angus MacNeill, BMS Overseas Secretary, took a look at the way things were happening in BMS, both in the way the office worked, and in the way that BMS was discerning God's voice in today's world. They found an organisation (BMS) that was sometimes slow to respond to God's voice because the structure was time >

Andrew Stockbridge,
New Director for
Constituency Support.



✉ consuming and unwieldy. This meant that God's window of opportunity often passed us by.

Things needed to change. But how? Bryan Long, a member of Union Baptist Church, High Wycombe and a company director, was called in to take a bird's eye view of the way things were done. He talked with committee members, staff members and others involved in BMS life and work. His analysis was accepted and agreed by General Committee.



The Committee discerned that:

BMS was an organisation reflecting outdated ways of working rather than finding means of responding to the challenges of today's world. BMS seemed more concerned about sending missionaries than about world mission.

BMS reflected traditional divisions of home and overseas work instead of an unbroken theme of mission throughout the wider church.

BMS lacked flexibility and resources to identify, sponsor and support a prophetic involvement in mission.

BMS was an organisation which threatened to confuse and frustrate through the overlapping of committee and executive roles.

BMS needed a stronger understanding and relationships with British Baptist Churches to enable us together to discern its changing strategic direction.

General Committee summarised that BMS was about:

God's mission to the whole world, not just sending missionaries.

Contributing to world mission through partnership, not dominance.

Working with the world church, not just the developing world.

Seeking shared insights into God with God's people in the world.

Regular contact with British Baptist Churches to inform, educate and involve.

Discussing the implications the famous phrase "structure follows strategy" was echoed a few times, and work went steaming ahead on a structure to support what BMS was about.

The BMS General Committee, elected by British Baptist churches, was affirmed as the key decision making body. Here policy and strategy are debated, prayed over and decided. This reflected that the churches, through their representatives, have the responsibility to shape the future of BMS life and work. It was agreed that this group should meet no less than twice a year.

A Board of Management would be set up consisting of nine Representative Directors from General Committee and five Departmental Directors. Meeting monthly, this group would make sure that the BMS ministry would be run effectively and efficiently within agreed policy in-between General Committee meetings. This has now been elected. The usual pattern of working groups and advisory groups made up of experts would continue. ■

A CRUCIAL YEAR

Our first missionaries in Nicaragua, Peter and Sheila Brewer, arrived to do theological extension work in what was a crucial year for the Baptist Convention.

Peter and Sheila reported the serious budget crisis, "one result of which is that there are pastors unable to be paid, or being paid too little. A whole reorganisation is being carried out, one element of which is a regionalisation of the Convention."

Many changes of leadership took place. Tomás Téllez, the Executive Secretary for twelve years, stood down, and was replaced by Elías Sánchez.

1993 was declared a year of transition, an attempt to set to rights a confused situation. Reporting to the Assembly of the



Top: P Brewer chatting after church. Above : Farm land in Nicaragua.

Baptist Convention, the outgoing secretary, Tomás Téllez, said that "last year was the hardest year he had ever known - worse than during the war, earthquake and blockade. Economically it was a disaster. We began with devaluation of the Cordoba, import taxes on foreign goods and enforcement of a tax similar to VAT."

Peter and Sheila confessed there was "a good deal which we don't quite understand behind the intensive business of the Assembly, but we enjoyed the fellowship of delegates from all over Nicaragua."

Peter soon found himself in unexpected situations. "I went to a church where they commissioned a couple to be joint pastors. Maybe this was why I had been invited - because suddenly and unexpectedly I was asked to lay hands on the said new pastors, along with the Superintendent, with no previous warning!" ■

JOINT DEVELOPMENT

Steve Seymour has been seconded to Baptist World Aid as Development Officer for four Baptist groups in Zimbabwe. For Pam, Steve, John-Mark and Anna it is all change - a different country, a new language, another job.

The goal is clear - joint development programmes between the different Baptist Unions, to keep the momentum of co-operation going brought about by the 1993 Baptist Youth Conference held here in Harare. But how do you actually bring this about? Some of the unions already receive a lot of support for development work, while others receive none.

I was encouraged by the first meeting with the joint Baptist Heads of Denomination (BHOD) Committee. Training seminars were requested which I am happy to organise.

Much of my work has centred on establishing contacts with colleagues, listening to their advice and so on.

I have been able to take part in a few field trips to look at existing 'church-run' agricultural projects and see the real Zimbabwe. It is a

Renamo armed gangs were crossing over from Mozambique causing havoc and death.

beautiful country particularly after the recent rains. The rural areas however do suffer from increasing poverty as indeed do most of the urban population. The drought combined with economic restructuring has affected the poor the most.

I visited an area in the North East near Mozambique to look at a cattle project. The people had to gather into villages to be protected by the Zimbabwean army. Renamo armed gangs were crossing over from Mozambique causing havoc and death. One pastor said that for many months they had to sleep in slit trenches. Now there is

peace in Mozambique it is hoped that the people will be able to return to their farms, but there is still great uncertainty. However the families which received cattle have benefitted, particularly during these difficult times.

I visited the National Baptist Church (NBC) leaders at Bulawayo. They are considering cutting back on church activities because of limited resources. Yet as a young church they are keen to increase their programmes.

New Christians, having given up rather dubious employment ask, "How do we earn a living?"

We are looking at the possibilities of establishing income-generating projects or self-help activities with Baptist churches. ■



Above: Agricultural project, Zimbabwe.

Inset and Left:
Opening celebrations
at Baptist World
Alliance Youth
Congress, Harare,
Zimbabwe.



SCOPE FOR WORK IN BRITAIN

"The Object of the Society is to enable Baptist Churches in the British Isles to respond to the call of God by sharing with all God's people in making known the Gospel of Jesus Christ throughout the world, principally beyond the British Isles."

Last year the new wording of the Object of the BMS was accepted by the Annual Members' Meeting. Whilst the major emphasis remains "beyond the British Isles" there is now scope for the BMS to work within Britain.

In working out the implications of this change, the Society said that it had "no plans or intentions to initiate mission activity within Britain." Because "the whole lifestyle of the BMS is one of partnership in God's mission, there would be no question of any activities within Britain being initiated or sustained except in full consultation with the Unions and local Associations of Baptist Churches."

However, "recognising mutuality in mission, there are evident needs for the British Churches, and the British people as a whole, to benefit from the spiritual riches and Gospel insights of our partners overseas. This implies a general contribution to our worship and witness, not simply to 'immigrant' areas. Any particular mission activity involving overseas national personnel (ministers perhaps), former missionaries, or financial resources would obviously only be deployed in full consultation with the Unions, the Superintendents, the local Associations and any others appropriately concerned."

As a result, a small working group prepared guidelines for the implementation of the new object.

The Unions and the Society will establish a small Representative Group, of two persons from each Body, and meet twice a year to agree support of projects involving the use of personnel offered through the BMS.

Any local Church, Association

or Union is free to request assistance for appropriate support for mission or ministry through the use of personnel offered by the BMS.

Each application must carry the support of the relevant Union. Each Union would specify what must be the route for such applications and the point/time of sharing with the BMS the initial interest in a particular project.

All applications would be considered by the Representative Group and support agreed on the basis of the merits of the application and the availability of funds and appropriate personnel.

The Society, through its own partnership relationships and search processes, will discern gifted individuals with insights in mission or ministry which would be valuable for use within the British Isles.

In the case of ministerial personnel, these would be fully accredited within their own Union

each project.

It would be expected that any overseas personnel would undertake appropriate preparatory training in their country of origin and an orientation course upon arrival in the British Isles.

If the stay of the overseas person(s) were to be two years or more in length, then there would be a funded visit home on the same basis as the Home Assignment arrangements for BMS missionaries.

No single pattern of support would be seen as normal, but a degree of variation accepted. The component costs of the total project, involving travel, accommodation and a variety of ongoing aspects of support, would be identified and allocated to local Church, Association, Union or Society as appropriate. In each case there would be the expectation of the local British Church or wider Body making some contribution to the overall cost.

For each supported project, it would be assumed that a local committee would be appointed but in addition the Representative Group would be responsible for appointing and receiving reports from a monitoring group. ■



or Convention. In the case of other personnel including volunteers, they would need the full approval of the sending Union or Convention.

Individuals or couples would be offered for service through the Representative Group, both in response to specific requests and by way of general possibility. If necessary, a preliminary visit "with a view" would be planned and funded. Acceptance of such offers would need to be by the same pattern as in the application process.

Clear time limits for the project and task specifications for the individual would be necessary for

Right: BMS bring Representatives of Mission Partners together.

ITALY

In looking at the countries where BMS works in partnership with National Unions and Conventions there have been many changes over the past few years. Some have been the result of political unrest, some forced on us by visa restrictions and others forged after a long process of dialogue, consultation and agreement.

Missionary links with the Union of Evangelical Baptist Christians of Italy (UCEBI) have been renewed after a break of 45 years. Following discussions and a visit to Italy by a group from BMS and BUGB it was agreed that BMS should begin the search for pastors to work in Italy. An agreement reached between the three British Unions, BMS and UCEBI is a model of partnership in mission.

In 1991 we advertised for personnel but there were no firm applications. It was two years before a couple from Scotland applied and were accepted by BMS. Within a few months two further couples were on line to work in Italy.

It will be a change for the UCEBI as it prepares to have British missionaries working with

it. It is also a time of change as a new leadership team looks at ways and models of working and also considers the offer from the Government of a portion of the controversial Church Tax.

When the 'eight in a thousand tax' was first levied the Protestant Churches objected only to the Catholic Church receiving money from the Government. As recognised Churches they too are now being offered their share of this money which is apportioned according to membership and for the Baptists could amount to many millions of Lira each year.

At a special Assembly held last year, the issue was debated at length. The delegates voted by one vote against accepting the money levied in a State Tax although many argued for acceptance and

outlined the changes which could be made to many areas of their work by using this money well.

With two couples already well into their language study in Italy and a third joining them later in the year, there is a growing sense of excitement about our partnership and the strengthening links between Italy and UK Baptists. ■



Above: Bridge over Grande Canal Venice.

Below Far Left: Traditional housing in Perugia, Italy.

Below Left: Ceramic workshop in Deruta, Italy.

An agreement reached between the three British Unions, BMS and UCEBI is a model of partnership in mission.



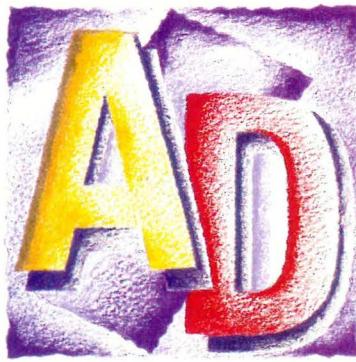
I T A L Y

on a

Voyage of Discov

"A w a y d a y "

It's good to go travelling, to get away for a time to discover new places and new people. "Travel broadens the mind," forces you to try out new languages, taste different food, dance new steps and sing new songs. And travelling together in mission is one long journey of discovery. We have so much to learn from each other, in worship, in mission methods, in bible study and in Christian life-style...



ENCOURAGING THE CHURCHES

The BMS team of National and Area Representatives have pioneered the setting up of World Mission Link-Up Groups.

"There are advantages in neighbouring churches joining to focus upon a missionary or family," reported Jim Clarke. "But one disadvantage is that churches may develop a limited vision. One solution is to bring Groups together to benefit from a wider spectrum of missionary activity."

He pointed to the "Havering and Dagenham Baptist Missionary Fellowship which unites four Link-Up groups. It meets regularly to share information about their missionaries, carefully chosen to represent the various continents, to plan their home assignment visits and organise activities throughout the year which will stimulate missionary support."

From Wales, Gareth Hutchinson, reported on a visit to Harlech and Dolgellau to be with Graham and Debbie Atkinson on their first visit to their Link-Up Group, Glannau Meirion.

"We met in Harlech. About 25 members or so had gathered from the two or three churches nearby. This was probably the first time for many years or even in living memory that any missionary had visited the church. They were very well received.

"Then on to Dolgellau for an evening service. About 30 people had turned up and the church had hired a video and TV in order to show Graham and Debbie's video of their work in Nepal. In the vestibule there was a display of photographs of Graham, Debbie and Josh."

Gareth said that all this might seem "dull in print but it was a real plus for the group of churches."

Jim Clarke talks about the growth in partnerships with churches in Europe now that the BMS is more involved there. The Area Representative is involved in all these activities acting as a catalyst for the change.

"This is true in regard to PIPS (Partners in Projects Scheme) with almost 25 per cent of the churches in the area in the scheme.

"The work within the larger groupings is also vital, if we are going to stimulate missionary support." ■

every

SCHOLARSHIP HOLDERS

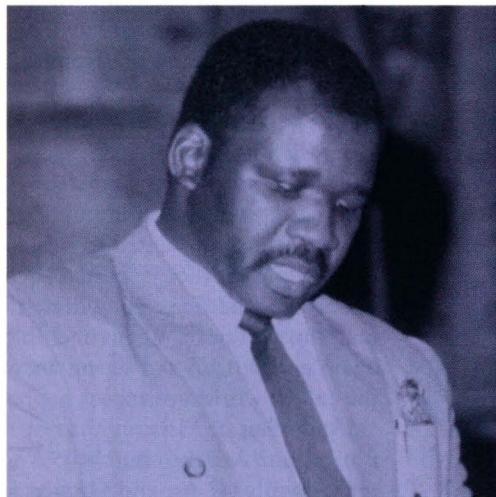
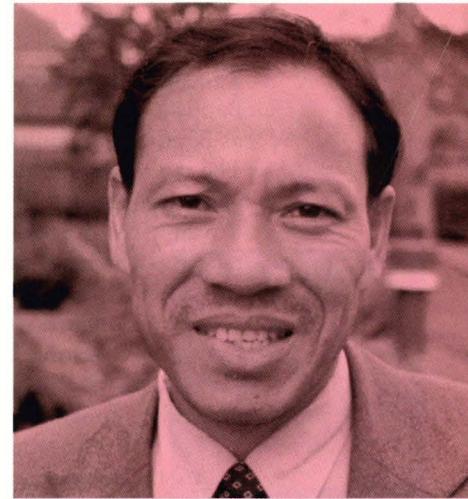
Research and study opens up many new understandings of God's way and word.

Scholarship holders were able to continue their preparation for further service as they followed courses relevant to their particular ministries.

Latika Dip was a women's worker in Orissa who came at the request of her Diocese of the Churches of North India to take a Diploma in Religious Education at Westhill College, Selly Oak. A class-mate was Esther Martins from Brazil, who concentrated on the Church's role in education among abused children. Her husband, Jaziel Martins, successfully completed a University of Birmingham MA in which his main dissertation was an investigation of women's roles in the church of the New Testament and early centuries of the Christian era.

Róger and Flor Zavala of Nicaragua continued their studies in the United States, based at the Baptist Seminary in Lombard. They are due to return to a leadership and teaching role in the Baptist Seminary in Managua in 1994.

Trevor and Eleanor Edwards crossed to this side of the Atlantic from Jamaica so that Trevor could take a Master's degree at Edinburgh University to further equip him for his work in the Jamaica Baptist Union. The BMS grant, added to the World Council of Churches scholarship, enabled the whole family to take up this opportunity.



Hom Nath Dhakal is an engineer from Nepal who does much to train and encourage other Christians in his homeland. He is taking a BSc at Bolton and BMS is one among a number of contributors to his support.

André bo-Likabe Bokundoa from the Protestant Faculty of Theology in Kinshasa, Zaire, continues his doctoral research into Ugaritic influences in the Old Testament. He was delighted to be joined by his wife and children who will remain with him in Sheffield for the rest of his study period.

Two other Brazilian couples also studied here under BMS auspices last year.

Eliseu and Arlene dos Santos, from Dourados, Mato Grosso do Sul, completed courses in English at Selly Oak Colleges and then

went to Cardiff Baptist College to begin one academic year of theological study.

Fernando and Ieda Bochio, from Campo Grande, Mato Grosso do Sul, brought to a successful conclusion their period within Britain. Ieda was able to further her piano studies and Fernando was awarded an MPhil by Birmingham University. His dissertation was about the "Brazilianisation" of the Gospel taken to his homeland by foreign missionaries.

All of these scholarship holders return to their homelands with deeper insights and new perspectives from their studies. They also forged strong links of fellowship and both gave and gained much from their contacts with the churches. ■

Top Left: Lotika Dip, India

Top Right: Sunny Danpongpee, Thailand.

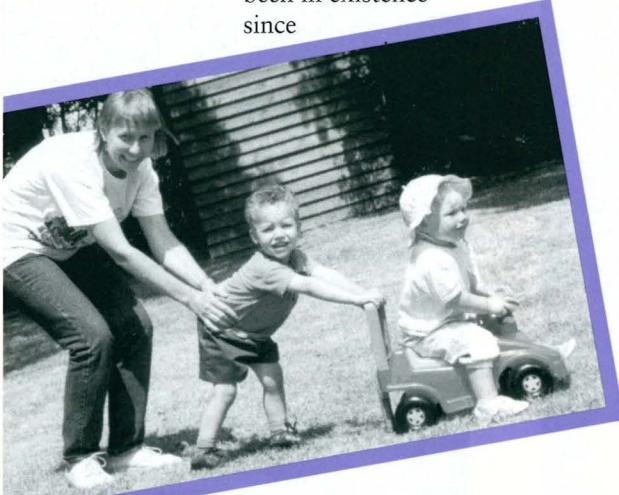
Bottom Left: André Bakundoa, Zaire.

Bottom Right: Eliseu & Arlene Dos Santos, Brazil.

WORLD MISSION LINK

The "travelling together" involves Baptist churches in Britain as well as Baptist communities overseas. The world Church dimension has been strengthened through the World Mission Link (WML) programme which has travelled a long way since its birth three years ago. Then we struggled with new terms. Now "Home Assignment, Link-Up visits, Staff Team events," trip off the tongue. Some ask, "What was deputation?"

Are the changes more than words? There are now around 500 Link-Up groups. Some have been in existence since



Above: Isobel Strang (Nepal Missionary) on home assignment.

WML began and some for only a few months. All are learning what Link-Up could mean for them.

Almost all the groups write letters. But Link-Up can be more than exchanging letters. Some groups using Bible study material from the churches where their Link-Up missionary is working, are seeing the scriptures through new eyes. More adventurous groups have organised a telephone link and some, linked to Europe, have visited and got involved with the work. Some churches have produced videos and a few missionaries have used video to take their Link-Up groups through the town, or the hospital, or the villages where they work.

One Link-Up group became involved in the local schools for the first time through their Link-Up visit. Another group came together for the first time when planning their Link-Up visit. Other groups have found their

level of financial support challenged, some turning to PIPS as a way of increasing their giving. And, for the musical, there are those who now sing French songs!

Staff Teams travelled to Scotland and Wales, to south and east coasts, to large cities and country towns - 22 venues in the year. Building on the previous year's experience a new programme, "Room for Change," shared the challenge of world mission and the need to make "room for change." The refugee camp experience left one General Committee member aware of how selfish one became under pressure, another spoke of beginning to understand what it must feel like. The holiday slides in the evening drama led one person to contribute money she would have spent on a holiday to BMS. During the prayer time a person, who had never prayed in public before, said they wanted to say thank you that their eyes had been opened to what was being done to help those in need. Again and again people spoke of seeing anew the call to world mission.

And what of Mission Education? Are the churches really involved? Are the Mission Education resources being used? Yes and no! The good news is that more churches have used the Speakers List. The less good news is that this group of people willing to serve the churches is still under-used.

You don't have to have an outside speaker to have a world mission event and churches up and down the country have done their own thing very successfully. The large church which got organisations involved by getting each to do a display on an aspect of world mission; the small church which produces a new display every month; the groups who organised evenings with food, music and up-to-date information; the women's groups who took their congregations touring round Brazil.

Churches and Link-Up groups are resourceful but there have been requests for more ideas that can be used at world mission events. The answer was Power

Link-Up

- 492 Link-Up groups involving over 2,000 churches
- 184 Link-Up groups had a Link-Up visit in 1993

Staff Teams

- in 1993 Staff Teams involved over 2000 people on Saturdays
- 600 children in the Children's programme
- 300 churches on Sundays

Mission Education

- 90 speakers are available to speak in churches
- 200 people/churches have ordered Power Pack

In 1993 through Link-Up visits, Staff Teams and Mission Education engagements over 100 churches were visited each month.

Pack. Launched in September it is added to every quarter. It is already being well used.

World Mission Link seeks to travel with all involved in world mission. It is not a static programme. Through experience and the comments of churches it responds to the world mission needs of Baptist churches so that together we will enable people to hear the needs and challenges of today's mission. ■

Below: Staff Teams,
refugee role play game,
building a shelter.



NEPAL

AWARENESS VISIT

The bus was a good bus - so I was told! It needed a coat of paint and a good scrub but it did have padded reclining seats. Unfortunately the seat in front of me reclined all the time which meant that I had to do a limbo type dance to get out. I smiled to myself, as we bumped along up the zig-zag, only two vehicles wide road, as I was on a voyage of discovery.

I was going from Kathmandu into the foothills of the Himalayas to Ghorka to visit the Smiths.

The journey up progressed well and I had a good chat (in English) to a Mountaineer from Ghorka who was coming to Britain to

climb the Mountains! We laughed and talked about the beauties of Nepal and the places in Britain he should visit and all the time we bounced along. At the mid point of the journey when we stopped for a drink, the young man insisted on changing places with

Right: Sally Smith
teaching Anandi &
Jiwan at home in
Nepal.



me. When I said "but you will be squashed" - he laughed, shrugged his shoulders and said 'I'm used to it'. In Ghorka he made sure I knew where I was going and smiled 'Namaste' and left. I hope that his visit to Britain was as good as my visit to Nepal and that he was treated with the same sort of courtesy and respect that I received.

The journey down from Ghorka to Kathmandu was different. Sally and the children, who had looked after me so well and educated me into many Nepali ways, and I travelled down on the front seat of another 'good' bus. But this time as we went, Sally pointed out the places where the journey was a nightmare - where the buses had gone over the cliff - where the Avalanche had taken the bus over the edge - where many people died.

This was the only way that Sally, Ian, the children and all their supplies could get between Kathmandu and Ghorka. My adventure was their anxiety.

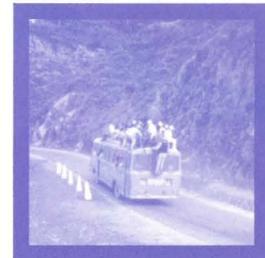
We returned to Kathmandu for a treat. The Biennial Asia Retreat. I experienced the joy of meeting the Asia Missionaries and sharing in some of their hopes and fears, joys and sadnesses. We shivered in the coldest spell that Kathmandu had experienced for ages and wore the clothes of the Kathmandu based Missionaries.

We shared in the sessions led so openly and caringly by Tom Bowman and I began to be really 'aware' of Missionaries - their lives and the conditions they experienced as they work to show and tell of God's love. The growing Nepali church is a living example of the dedication and love which our Missionaries, through UMN and INF, have shown - are still showing.

This my 'awareness' visit has certainly been a most wonderful and unsettling Voyage of Discovery and I now have so much more to pass on to you all.

Cath Mawson

Below: Public
transport, Nepal.



BMS WORKERS AND NATIONAL CHURCHES

4

NEPAL
United Mission to Nepal
Executive Director:
Ed Metzler
Interim Nepal Fellowship
Director: John Bradley

Jane Andrews
Graham and Debbie
Atkinson
Ruth Berry
Jerry and Ruth Clewett
Robert and Ruth Elett
Ian and Karen Gordon
Peter and Valerie Harwood
Tim Leokane and Alison
MacLean
Sheila Loader
Andrew and Linda Mason
Katie Noms
David and Catherine
McLellan
Janey Dorman
Grace Penney
David Payne
Joy Pansom
Ian and Sally Smith
Isobel Strang
Paul and Jackie Wicks
Corrina Woods
Sue Frame
Chris and Alison Rudall

NICARAGUA
Nicaragua Baptist
Convention
Executive Secretary:
Elias Sanchez

Peter and Sheila Brewer

PORUGAL
The Portuguese Baptist
Convention
General Secretary:
José de Sousa

31



COMMUNICATION

LITERATURE, TAPES AND VIDEOS

Whilst all the changes regarding the management structure were going on, behind the scenes the old Promotion Department was still hard at work producing literature, audio-visual aids, project packs, missionary prayer letters and other items.

The *Missionary Herald* took on a thematic approach, looking at issues such as co-operation in mission, the media, justice and peace, women and young people. In January 1993 a new pull-out feature, Doubletake, was started. It encourages the reader to apply the thoughts and theme of the magazine to everyday life by using related Bible study, discussion, action and worship.

The children's magazine, *LOOK!*, continued with its lively cartoons, stories, activities and competitions.

The regular publications continued: 1994 Calendar, Prayer Guide and Praying with Missionaries wallchart. Alongside these the annual projects reached new heights in creativity and impact. The Women's Project, "Off the Beaten Track" featuring Brazil has

increased in take-up over previous projects and so far has raised £14,000. The Joint Harvest Appeal pack, "Streams in the Desert", for the first time had full colour acetates which have been very favourably received. The two year Youth Project is nearing its end and so far £29,000 has been received. The Birthday Scheme, always popular, now has a new look and has raised over £190,000 for BMS related health and medical work.

A special leaflet was prepared to publicise the BMS Relief Fund which helped to increase giving to the Fund thus giving the Society the ability to respond quickly to disaster and emergency situations. The Promotion Department also quickly prepared material to call the churches to prayer for Angola where "the worst war in the world" is still raging.

Area representatives, staff teams, missionaries and churches, General Committees, the Baptist Assembly, were resourced with a variety of audio-visual material. A prayer tape, Worldwide, was sent out to the churches every month.

All this, and more, to help Baptist churches in the UK to embark on a voyage of mission discovery. ■

JUN	
Wed	1
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Sun	12
Mon	13
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Wed	15

BAPTIST MISSIONARY SOCIETY

INDIA

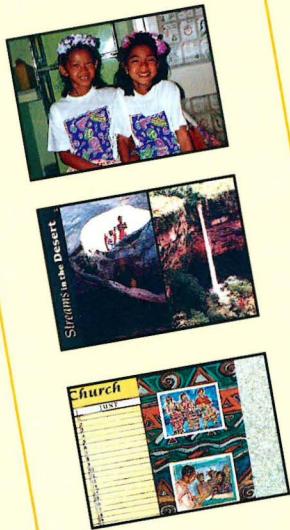
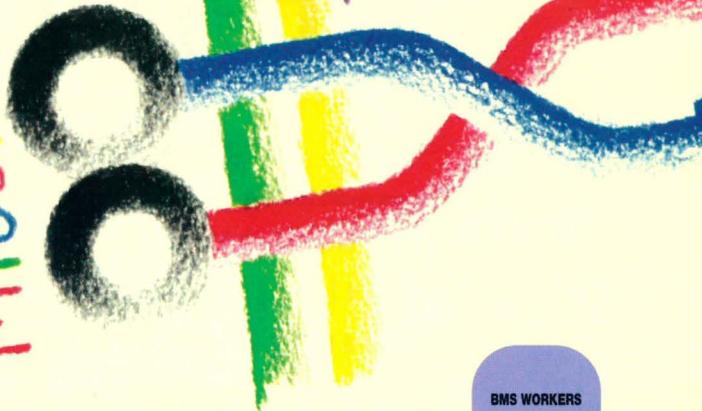
BMS has been working in India for over 120 years. Whenever the partnership with India Christians as well as we share with them in their work of planting the seeds of the gospel in their villages and towns.

ION

HERALD
LOOK.

MISSION

NETWORK



*Introducing the
BAPTIST MISSIONARY SOCIETY*

**We Believe
in Jesus
in the world**

We Believe in the Church where God's people throughout the world are worshipping and working together.

Witnessing to the good news of God's love, in the waters of baptism and in their lives, God's people share their resources, breaking bread together, strengthening and encouraging each other in their faith.

Some of our vital needs in the UK, spiritual needs, community needs, can be met when we receive as well as give.

Because we are one body, Christians overseas can use their experiences and insights to help enlighten and rejuvenate British churches.

We believe in God's people, wherever we meet them...

BMS WORKERS
AND NATIONAL
CHURCHES

5

SRI LANKA
Sri Lanka Baptist
Sangamaya
General Secretary:
Kingsley Perera

George and Betsy Lee
Joy Knapman

THAILAND
Thailand Baptist Missionary
Fellowship
General Secretary:
Marshall Peters
The Church of Christ in
Thailand
General Secretary:
Sint Kimachandra
Karen Baptist Convention
General Secretary:
Tongkham Songsaeng
Lahu Baptist Churches
Suwi Damrongpong

Geoff and Chris Bland
Jacqui Wells

TRINIDAD AND TOBAGO
General Secretary:
Adrian Thompson

ZAIRE
Baptist Community of the
River Zaire
President:
Kofi Mandale Molima

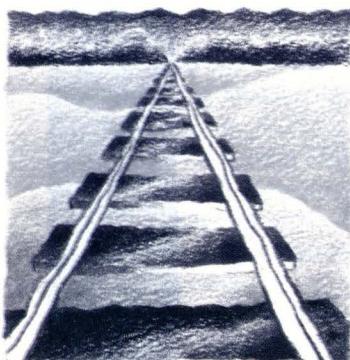
Stephen and Elizabeth
Alford
Margot Bafende
Owen and Deanne Clark
Janet Claxton
Brenda Earl
Gwen Hunter
John and Rena Mellor
Ruth Montacute
Pat Woolhouse

ZIMBABWE
The National Baptist
Convention of Zimbabwe
President:
Patrick Face Moyo

Steve and Pam Seymour

Into the Future

"Mission Express"



As we travel into the future, so much is unknown. How long will the journey take? How many stops and diversions will there be. Who will be travelling with us? Will we have to change direction? But the purpose of the journey is certain - to help build God's Kingdom. And at least one of our travelling companions we can trust to stay with us, true to his promise: "I will be with you always, even to the end of time."

BRITISH BAPTISTS TOGETHER

Since the collapse of the Iron Curtain in 1989 British Baptists have been increasingly co-operating in mission within Europe.

Prior to this the three mainland Unions (Wales, Scotland and Great Britain) and the BMS have kept in touch through a Joint Consultative Committee which met once a year to share news and co-ordinate activities where appropriate. As from 1989, however, the situation changed.

Active co-operation became the order of the day. Plans were made for joint visits by British representatives to countries like France, Belgium and the Soviet Union and reciprocal visits were arranged from overseas visitors, eg from Czechoslovakia, Russia and South Africa. Associations were invited to become an agency-link with one particular European Union with a view to collating information and channelling resources more effectively. For example, the Devon and Cornwall Association is the link with Czechoslovakia and the Yorkshire Baptist Association with Latvia. The result is a significant network of living links with Baptist Unions across Europe through which British Baptists can really keep in touch and offer appropriate help.

All this co-operation will take a significant step forward in the proposed formation of what will be called the Fellowship of British Baptists. As the Fellowship gets fully underway, as from the beginning of 1995, the aim will be not only to co-operate in overseas mission (especially in Europe) but also in mission within the United Kingdom as is now possible under the new BMS constitution. Increased co-operation is also to be explored in areas such as publications, youth work and promotion.

The theme of the 1994 EBF Congress in Lillehammer is to be, "Together we will serve the Lord". It could be that here within the United Kingdom British Baptists are helping to show what can be done.

Peter H Barber Chairman - Joint Consultative Committee

INVESTING IN THE FUTURE

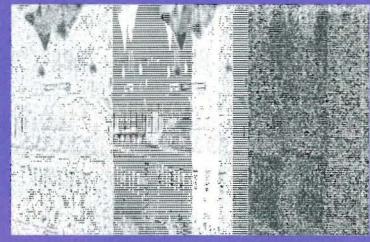
Greetings in the name of Jesus Christ from the Baptist Churches Union of Moldova.

Thank you very much for your kindness, love and care to our nation. Our believers have been praying for many years for God to send our home missionaries to all corners of Moldova, where there is not one church or believer. Now we have the freedom, God has answered our prayers. We give thanks to the churches and every believer who gave special offerings for the support of missionaries in Moldova. We rejoice in your concern and faithfulness to our nation.

Please pray for the missionaries. Thank you very much for your love and concern. God bless you and reward you according to his promise.

Sincerely,

Victor Loginov Victor Popovich



That's just one of the responses the BMS has received following a gift from the BMS BiCentenary Fund for the Future. In this case it was \$4,000 to the Baptist Churches Union in Moldova, in Eastern Europe, in order to pay for two local Evangelists, Victor Daskaliuk and Victor Kulibaba, for a period of two years.

By the end of January 1994, giving to the BiCentenary Fund for the Future had risen to £638,566, not the £2 million we had appealed for, but nevertheless a substantial investment for the furthering of God's mission of love in many places throughout the world.

In recent months, the Church of Christ in Thailand has received £14,250 to enable the leaders to set up a three-year programme to take the Gospel to Gumpawapi, 50km from Udon Thani.

£20,000 has been granted to the Baptist Union of Bulgaria for the construction of a building to serve 30 students in the Theological School.

In Nicaragua the Baptist Convention's Youth Ministry has been given £12,000 to provide recreational facilities and Bible teaching for teenagers living in Managua City where drug addiction and prostitution are rife.

In Sao Paulo £12,000 is being used in the Convention's Urban

Impact Programme to establish a Training Centre focusing on the special demands of ministry amongst the urban poor.

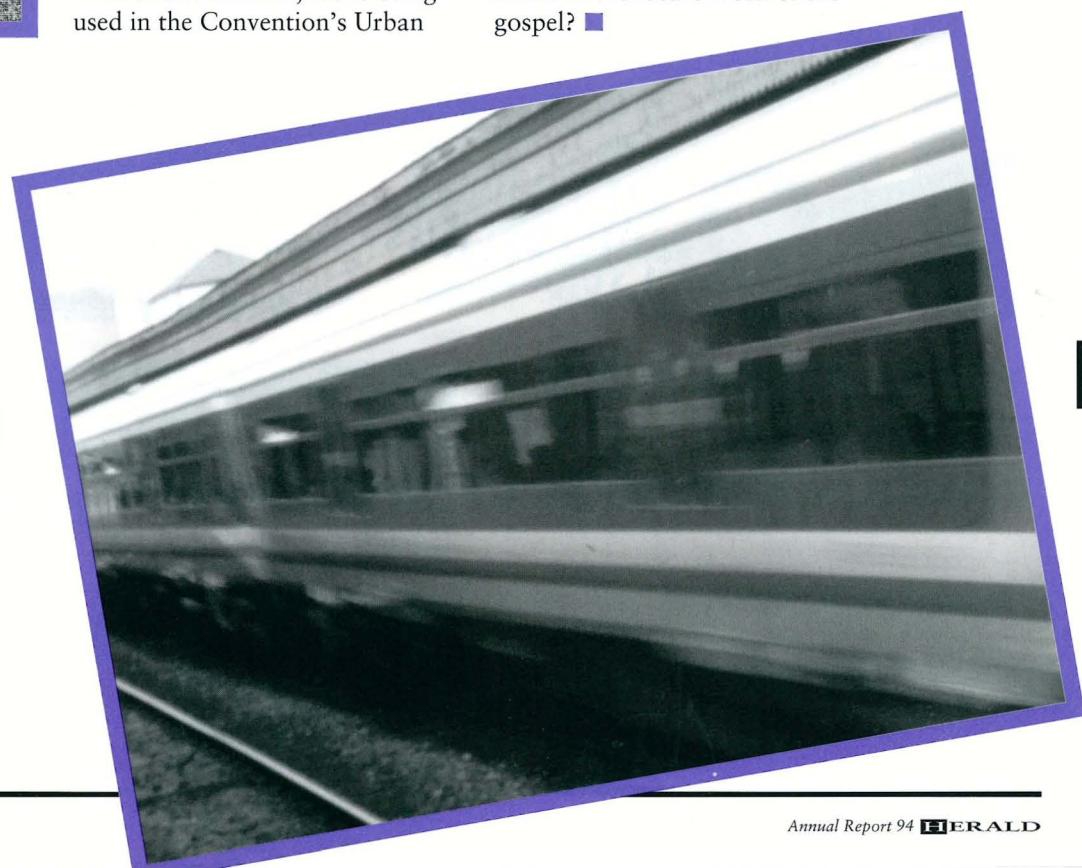
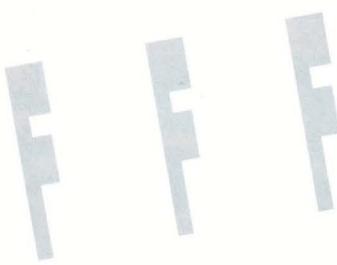
The Portuguese Baptist Convention is being helped by a grant of £8,000 to provide Scholarships for two Angolan refugees so that they can undertake a four-year degree course at

By the end of January 1994, giving to the BiCentenary Fund for the Future had risen to £638,566

the Theological Seminary.

And in Indonesia help is being given for the training of new missionaries.

Last year, the United Theological College of the West Indies celebrated its beginnings, 150 years ago, in the old Calabar College started by money from the BMS Jubilee Fund. What will others be remembering and celebrating 150 years from now because of our preparedness to invest in the future work of the gospel? ■



10/40 VISION

Looking through the window to the future.

BMS is conscious that it is working in a world that is ever growing with new needs and much God-given perception and imagination is needed to obey the final command of Jesus. But BMS cannot stand back and just react to world situations; it must be proactive too, and plan its future strategy.

One of the items for consideration in this strategy is looking at what has been called the 10/40 Window. This area on a map, first identified by Luis Bush, International Director of AD 2000 and Beyond Movement, lies between the latitudes 10°N - 40°N of the equator, from West and North Africa to the Middle East and Asia.

The 61 countries included (or countries where a significant majority of their area lies within this Window) represent one-third of the earth's total area, but nearly two-thirds of the world's people (nearly four billion).

The statistics continue to overwhelm us. This area is home to the majority of the world's unevangelised people. Ninety-seven per cent of people who live in the least evangelised countries live in the 10/40 Window, as do 80 per cent of the world's poor.

Of the top 50 of the world's

least evangelised megacities, all 50 are in the 10/40 Window. It is in this area too that 84 per cent of people with the lowest quality of life in the world, that is, as relating to life expectancy, infant mortality and literacy, live.

As we move across this Window we can see three major religious blocks to which the majority of the population belong. First, in the west, and across North Africa and into the Middle East there are 706 million Moslems; then the subcontinent of India which gives the Hindu block with 717 million people, and thirdly, taking in the whole of China, the Buddhist block with 153 million people. Although China is officially atheistic, it is nevertheless deeply influenced by its Buddhist roots.

This area at present has 44 per cent of the world's population, but only has 6 per cent of the world's missionary force working there. ■



Right: Group of Magar women in Nepal.

Below: Hindu Holy Man in Kathmandu, Nepal.

MISSION NETWORK

Photograph by Heather Payne



**BMS WORKERS
AND NATIONAL
CHURCHES**

6**SECONDMENTS**

Cameroon:
Andrew and Jenny
Wilson with EBM

Central African
Republic:
Adrian and Sylvia
Hopkins with the CBM

Guinea Conakry:
Mark and Andrea
Hotchkin with TLM

Mozambique:
Suzanne Roberts
with ACRIIS

Niger:
Alan and Ruth Wood
with SIM

Sierra Leone:
Helen Johnston with
EBM

Tanzania:
David (and Lorraine)
Champion with MAF

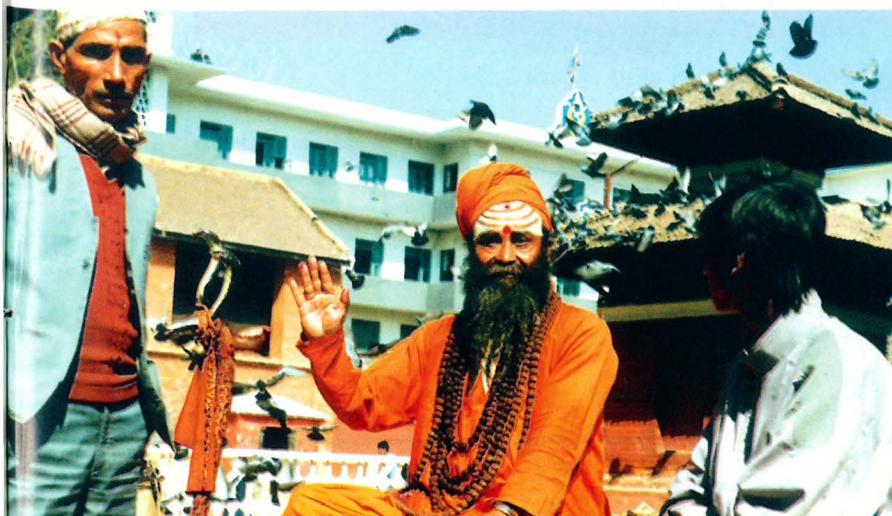
**MISSIONARIES
SERVING IN THE UK**

Sue Evans
David and Elida
Grainger
John and Nan
Passmore
Suzanne Linnell

CANDIDATES

Colin and Denise Clark
Simon Collins
Andy and Linda Eaves
Margaret Gibbs
John and Lesley Moody
Mark and Claire Ord
Prema Tennekoorn

Not listed are a number
of missionaries who
have taken leave of
absence



STRATEGY

On a warm August day some of the Overseas Secretaries took time out to consider present and future strategy for the Society. Reg Harvey gave an overview highlighting the background factors against which we need to discern God's guidance for our future direction. He pointed to the growth of cities, the high proportion of young people in the world population, the struggle for equality in which women and other marginalised groups are engaged, the crying needs for justice and peace, questions of ecology, the rapidly shifting political scene, the numerical strength in the vigour of other faiths; the steep rise in those who reject any religious beliefs and the growing closeness between Christian denominations.

Study papers were presented on all the regions of the world in which we currently have partnerships in the Gospel.

In Asia, we saw the need for new, creative impetus in our relationships that stretch back to the beginnings of BMS work in the 1790s. We also welcomed new initiatives and partnerships in which, at the moment, it is not appropriate to send and support British missionaries.

Within Africa, we recognise the disruptions that internal turmoil and violence have brought about in our traditional partnerships where BMS was the Gospel pioneer amongst Protestant mission agencies. Those disruptions have called for an evaluation of the way

we work with the church bodies in Angola and Zaire. The evacuation of personnel from Zaire has resulted in the dispersion of our missionaries - a number being seconded to other mission agencies and now working in other African countries. All this has widened our horizons and opened up first hand contact with eight more countries within the continent.

Europe is opening up and new opportunities present themselves to us at a pace that is scarcely credible. Ten years ago we had no partnerships within the continent but we now have seven - and more possibilities are presenting themselves.

New partnerships in the Caribbean and Latin America are unlikely-but that is not through lack of invitations.

As we pondered the way forward it was recognised that we are only at the beginning of the assessment and strategic thinking that is called for. We wanted to involve all of the supporting churches in Britain in this process of waiting upon God in prayer, of careful consideration and study and then of shaping new plans.

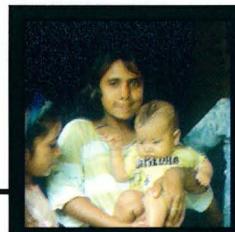
A number of guiding principles are clear and we would wish to enter this process in affirmation of our faith in Jesus Christ, the Saviour of the world, our belief that humanity's broken relationships with our creator God are at the heart of our failings, and the conviction that we are called, with all God's people, to work for that wholeness which is the Lord's plan for His creatures. ■

QUESTIONS FOR TODAY AND TOMORROW

As the BMS considers prayerfully its strategy for today and tomorrow it faces certain very interesting questions. At the end of this Report, we leave them with you, to think about, to pray about, to discuss in churches, associations, ministers' groups, missionary auxiliaries, BMS General Committee...

Questions about general issues:

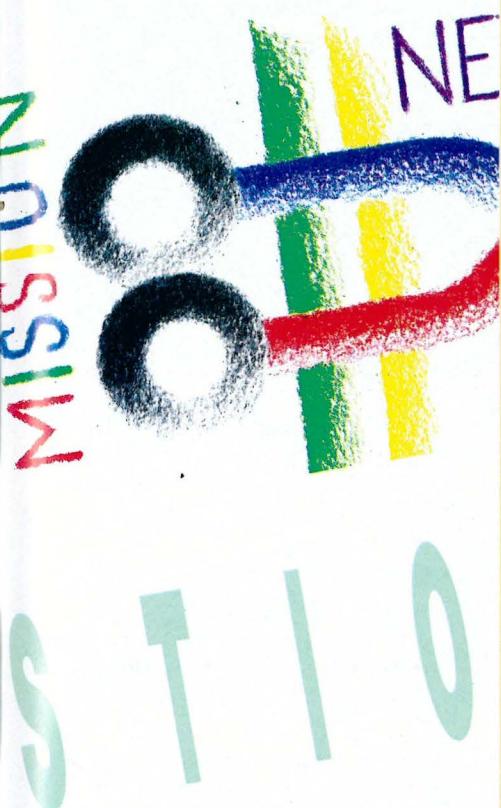
- 1 Is Partnership the only right model for Mission?**
- 2 What are the criteria for accepting/rejecting invitations to cooperate in Mission?**
- 3 Is BMS going to go for secondment in a big way?**
- 4 Should BMS become more particular and specialised in its Mission?**
- 5 Is the right balance being kept between expansion and consolidation?**
- 6 What is the UK involvement of BMS going to be?**
- 7 Is there a special emphasis going to be given to Urban Mission?**
- 8 Can BMS go ahead and identify its own projects?**



Questions about mission methods.

- 1** How do we get the right balance between financial self-sufficiency and appropriate financial help?
- 2** How much should we go on planning for bi-lateral Consultation with Partner Bodies?
- 3** How can Cooperation in Mission be expanded?
- 4** What development of the Scholarship's Scheme may be needed to promote adequate training?
- 5** What emphasis should go into Ecumenical, non-Baptist cooperation?
- 6** What better, more direct use can be made of the short-term missionary?
- 7** What should we do about Third Age Action Teams?
- 8** What can be done to encourage a wider use of volunteers?
- 9** What role is there for Church Twinning on a scale wider than Europe?
- 10** Should we be getting more involved with encouraging Partner Missions?
- 11** Would there be advantage in having a Baptist Missionary Trading Company?
- 12** Is involvement in 'education' still a useful role for the BMS?
- 13** What can be done to encourage sabbatical studies of leaders from Partner Churches?

OVER TO YOU ...





Baptist Missionary Society

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MISSIONARY

HERALD

JUNE

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8803 Birsfelden, Switzerland

TRAINING
PASTORS
TEACHING
MISSIONARY KIDS
NEWS ...
NON FORMAL
EDUCATION
ANOTHER
QUIET WEEK
MAKING
WAVES



PLUS DOUBLE TAKE ACTION PULL OUT

C



Cover illustration by Sarah Prentice.

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HERALD PRICES 1994

Bulk Church Orders

If you order the Missionary Herald through your church magazine secretary, the cost of a year's subscription (which is ten issues) is £3.70.

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If you order the Missionary Herald directly from BMS you also pay for postage and packing, and the cost of a year's subscription (which is ten issues) is £7.40.

Overseas subscribers pay the postage and packing rate applicable to their location.

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The BMS shares in mission with:

<i>Albania</i>	<i>Angola</i>	<i>Bangladesh</i>	<i>Belgium</i>	<i>Brazil</i>
<i>Bulgaria</i>	<i>El Salvador</i>	<i>France</i>	<i>Hungary</i>	<i>India</i>
<i>Indonesia</i>	<i>Italy</i>	<i>Jamaica</i>	<i>Nepal</i>	<i>Nicaragua</i>
<i>Portugal</i>	<i>Sri Lanka</i>	<i>Thailand</i>	<i>Trinidad</i>	<i>Zaire</i>
<i>Zimbabwe</i>				

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Katie Norris high in Himalayas of Nepal.

Eyes Opened

By Katie Norris

How a non-formal education in Nepal is opening the way for women to accept new ideas.

The way literacy classes are started in the various United Mission to Nepal (UMN) projects is usually with a request from village representatives for a class to begin in their village.

Once the request has been made, villagers are asked to choose a committee, a chairperson, a treasurer and two facilitators to teach the class. The committee lists all those who want to attend the class, a minimum of 15. This becomes the register at the beginning of each class.

The idea of a committee is to make the literacy class the responsibility not only of the facilitators but of others as well. They are to encourage attendance, help the facilitators and keep a record of any finances. Although the classes are free, participants are expected to give an initial five rupees (about 3p) which goes into the class "kitty" to be used when a need arises.

The facilitators receive an initial training at the nearest UMN project centre. Each month one day follow-up training sessions are given to encourage them, to go through new material and to share ideas. Some may have an opportunity to go to Pokhara for a three or four day training workshop which is held once a year. The Pokhara workshop is for mission-wide project facilitators so not only is it a time for input from the Non-Formal Education (NFE) of UMN but also a time for facilitators to share informally with one another and learn from each other.

They get to practise different methods of teaching, are encouraged and usually have a *romeylo* (fun) time as well.

Once the initial training is over, classes begin. ▶

HERALD

BAPTIST MISSIONARY SOCIETY

The broad theme of this month's magazine is education. We take a look at theological education in Brazil, at non-formal education in Nepal, at teaching blind girls in Bangladesh and at providing schooling for missionary children in an isolated part of Nepal.

It is clear from these articles that education is never one way. All involved, teacher (tutor, lecturer or facilitator) and students are together within an educational process. "By your pupils you are taught" is not just a phrase from an old musical it is part of the reality of Christian education today.

In fact, this is part of the reality of our involvement in world mission. We've moved a long way since those days when people set sail for foreign parts believing they knew it all - if they ever did. Those who go as Christians to work within a different culture soon realise that they are receiving far more than they are giving.

But this is also true for those in the UK who are fully committed to world mission. If mission is to be supported properly, if prayer is to be intelligent, if giving is to be purposeful, if action is to be significant, then time needs to be taken to learn about countries, national Christians and missionary workers. However, as soon as we begin to do that our own attitudes change, our horizons are broadened, our Bible study is invested with new meaning, our worship is enlivened and new possibilities for mission at home are discovered. We hear God speaking to us in new ways. We see people in other places, not as objects of pity, but as fellow human beings with concerns and needs much like our own. And we learn to stand with them in their various struggles for full and meaningful lives. ■

EYES OPENED

To be able to write their own names, instead of giving a thumbprint when a signature is required gives them a real sense of achievement. Being literate gives them self-esteem.

Where they are held varies from village to village. Some erect a special shelter, others use facilities already there. Shelters can be made from woven leaves and stick walls and roofs; stone and mud walls with a thatch roof; or if someone has a big enough *dansar* (animal shed) it could be there in the room above the buffalo and cattle.

Each class is supplied, by the UMN project, with a blackboard, chalk, a set of *Naya Goreto* literacy books for each participant, and a kerosene pressure lamp.

The *Naya Goreto* books are produced by the Nepal Government Ministry of Education and Culture and are generally used in literacy classes throughout Nepal.

The kerosene lamp is the only light for the whole class so early arrivals in the evening get the best spot nearest the lantern.

Facilitators are taught to conduct the class using a participatory method. Topics presented in the books are used to create discussion and raise issues. There is a main picture for each chapter and key letters and words and short stories relating to such topics as health, sanitation, maternal and child health, deforestation,

problem of two wives in one household, and so on. The goal is not only to discuss but, through discussion, relate the situations to a local and personal level. This is known as functional literacy.

For example, a picture may be shown of a family with all their possessions packed into baskets. They are walking through an area where the hill-sides are bare.

In the discussion the reasons why the family have to move

and where they are going are drawn out. They note the lack of trees, so no firewood and no fodder for the animals. "What is it like where we live? Do we have enough firewood or fodder? Why not? How can we improve our situation? Can we get help from anyone?"

Class numbers vary and attendance fluctuates. After a day working in the fields and all the work which has to be done around the home it is often easier to stay home and



sleep. However, it is amazing how regularly people do attend. The classes usually run in the evening for two or two and a half hours and for six days a week. Breaks are given according to the agricultural season and main festivals, with long breaks during the rice planting and harvesting seasons when there is little time for anything but work.

A good facilitator will make the learning time fun, using games, drama and examples to keep everyone interested. Most facilitators have only had the minimum of education themselves, taught in the traditional way by "up front" teachers and passive students, so even though they been trained in the new method of teacher/student interaction, it is not always put into practice.

Classes are usually visited once a month by the local project supervisors. They observe the class and help the facilitator through any difficulties.

The majority attending the classes are women, often 100 per cent. To be able to write their own names, instead of giving a thumbprint when a signature is required gives them a real sense of achievement. Being literate gives them self-esteem.

Many feel that through their new found literacy their eyes have been opened to learn and accept new ideas. In some areas, these classes have been like a doorway through which they could move to accept health programmes and clean water programmes. As people become more aware of what they can do to improve their situation, they begin to take action.

From a Christian point of view, it helps people to have a more receptive and open mind to think through new ideas. And it is now possible for them to read the Bible for themselves.

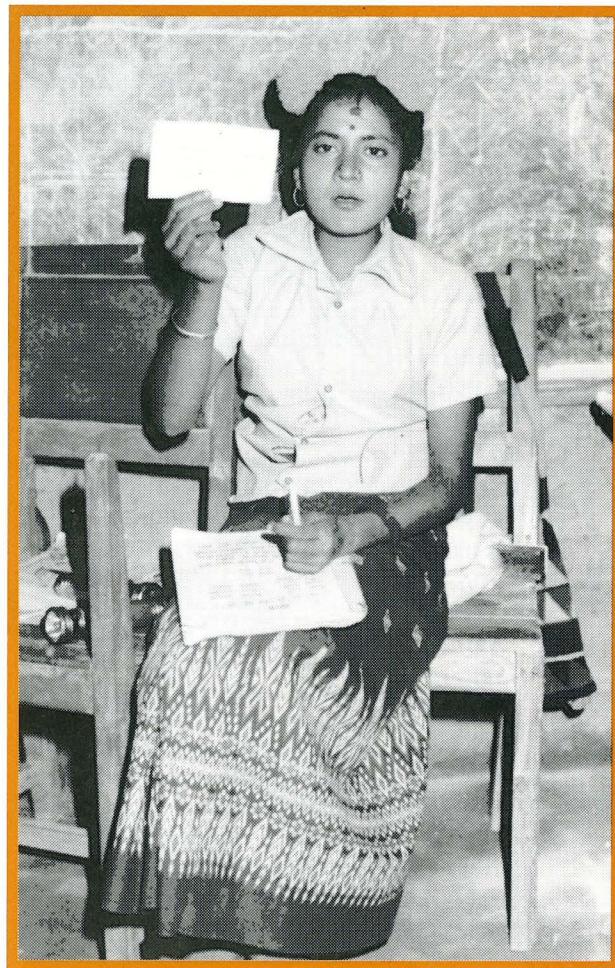
In the Ghorkha district a mother-tongue literacy programme was developed to help women whose mother-tongue is

not Nepali but Gurung. The programme was run in the same way with a committee and facilitators. The facilitators, through two seven day workshops, helped develop the teaching materials.

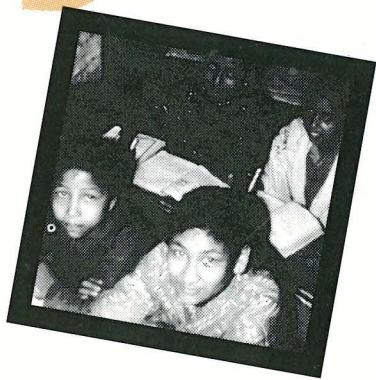
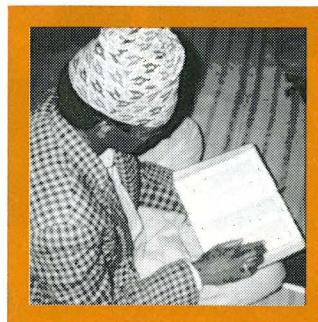
The programme ran in six villages. A whole language approach was used through observation, imitation, trial and error and participation. Gurungs enjoy music and dance so these were given a key place especially in the early stages. Lessons were built up around the songs.

The facilitators and the participants wrote new songs and those who could not write sufficiently well just dictated to someone else.

Songs were written around development and health issues. One song, with an anti-smoking message, was particularly popular when the local supervisor came to visit since it meant she had to get up and dance. ■



opened eyes



**Most
Brazilian
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Brazilian
evangelicals,
are not pro-
ducing
any
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They are
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nobody.**

The Baptist Theological Seminary in Curitiba is becoming more accepted by the churches both in the state of Paraná and in one or two other states. The level of teaching has grown over the years so that our personnel are as good as in the majority of seminaries.

We don't have the prestige of Rio de Janeiro or Recife, which are long-standing and have a national reputation. We are primarily a state seminary but nevertheless one of the six Baptist seminaries officially recognised by the Brazilian Baptist Convention in full status. This means there can be transfers between Curitiba and Rio or Recife and the other big seminaries.

We have three degree courses: in theology, religious education and sacred music. There are just over 130 students, most of them on the theology course, although a few just come in to do one or two subjects.

The majority of students have a full-time job either in secular or church work, so our classes are in the evening.

Most of the teaching staff

are Brazilian but we have Americans on the staff as well as foreigners like me. About four or five of us are working as full-time teachers, the rest, usually 20 or more, come in to do one evening.

About half of our male students will end up as pastors. Others will serve as missionaries, religious educators within the churches, or work within a church's music ministry, either paid or unpaid. A lot of them will just go back to their churches as lay people better equipped to serve the community.

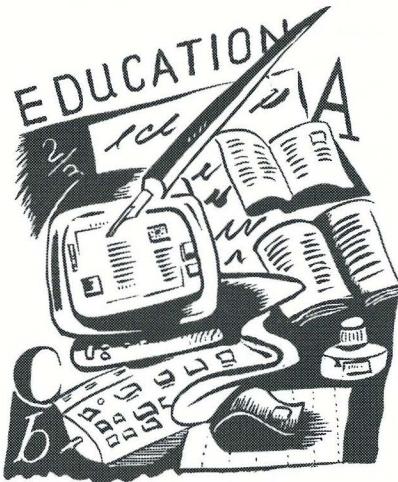
A number of students are preparing for missionary service

at state, national, or world level. It is a privilege to work with them through their four years and then to see them go out into the churches. One of my students is now working in a ministry with the deaf.

We have started a postgraduate course. It is not as high as a Masters, but it is a beginning, an in-between course. Students will come in twice a year for a fortnight. We hope that within a few years we shall be putting on our own masters course. However, much will depend on the quality and qualifications of the staff. We need teachers with doctorates and masters degrees in order to get started.

All courses are geared to practical involvement in church work or mission evangelism. One evangelistic group is run by the students themselves and this has now been recognised by the State Convention. We have been looking closely at this aspect of training because often it has not related to anything dynamic that we have been doing. We rely heavily upon local pastors but if they don't have the time or the ability to lead and instruct then the student suffers. However, in future, the pastors will have to give a comprehensive report on a student's involvement in a church. Without it a student will not complete the course satisfactorily.

We do concentrate on giving



TEACHING THEOLOGY



One of the tutors at the theological seminary in Curitiba.

our students some basic experience in hospital service, in hospital chaplaincy - they have to do a course related to this. We are always looking for other opportunities in social work. The problem is that the students have to do it off their own bat. They don't get paid for what they do and if they are working full-time as well as studying we have to be very careful not to overload them.

A big difference between seminary work in Brazil and theological education in the UK is that we do not lecture. We have to teach because they depend on what they get in class. Books are not available to the same degree as in Britain. Many of the books we have are translations of something that

has no relationship at all to what we are doing. Anyway, at the best, these books contain an imported language, an imported theology and often outdated ideas.

Most Brazilian Baptists, Brazilian evangelicals, are not producing any decent work. They are producing wishy-washy devotional stuff that feeds nobody.

Filho in Brasilia is writing some decent Old Testament stuff. He doesn't go as far as he ought, but at least he is writing and dealing with Biblical subjects. Most of the time we are on imported stuff.

I don't teach from a text book but from what I have built over the years through my own study and from my experi-

ence in Brazil. There are times when I produce hand-outs and there are times when I don't. There are times when they have to learn for themselves but, because of the education system in Brazil, this is not easy. They are used to having it put on the table for them. Sometimes it is quicker for us to do that but it doesn't mean that we are more efficient. It doesn't mean they are actually going to read it, or understand it.

How do we help students to think? It all has to be backed up with as much reading as we can give them.

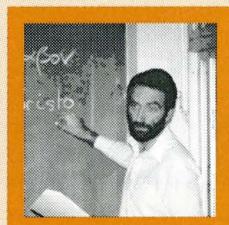
What perplexes me is that BMS missionaries in Brazil haven't produced a thing apart from articles in magazines. I wonder why? ■

THEOLOGY IN CURITIBA

By Keith Hedges, Dean of the Seminary.

WHY FOREIGN TEACHERS?

Martin Hewitt teaching New Testament Greek at Porto Alegre Baptist Seminary



David Pountain asked **Martin Hewitt** what value there was in having people from other countries teaching in Porto Alegre Seminary.

We are of great value because of the preparation and the breadth of our own study and knowledge. We have had greater opportunities for study and have been able to study full-time instead of having to work all day.

We come with a different philosophy of life and a different way of living and doing things, this enriches the life of our seminary.

I think the British are better prepared. We seem to have had a broader base of study than others. Mind you, the Brazilians think we are a bit closed emotionally when we get here, difficult to know and so on.

The British speak better Portuguese and learn it more quickly than the Americans. We have a lot less accent. It partly comes from having learnt French at school so we already come knowing a foreign language.

Martin, what have you been learning while you've been teaching these students?

Patience! The cultural exchange between us is two-sided and it changes. I come here with a different theological background to the standard Brazilian teacher and so I teach different things. At the same time I enter into conflict sometimes with my students because they have a traditional Brazilian background so we find ourselves in heated discussions. I then modify some of my ideas and they modify theirs. We are mixing our English and Brazilian culture together as we discuss in class and that is good for all of us.

How different is teaching in Brazil from teaching in the UK?

I have never taught theology in Britain, but I would imagine that the academic level of students at start level would tend to be higher at home. The breadth of schooling in the UK is much wider than here therefore there are things that I could assume that I can't assume here.

Then there are also things like note taking, how to read a book and analyse what the writer is saying, criticism and how to write an essay. Many students arrive at the seminary never having learnt about these things. In Brazil the education system is based on learning by rote. In the UK it is based upon learning by analysis and experience. So the whole ethos of teaching and learning is different. I have to adopt some of my methods to them, but at the same time I try to teach them to learn some of my methods because I think they will be better church leaders because of it.

However, I actually produce my notes, using a computer, and hand them out to my students. We can then actually discuss what is there. We don't have to spend time writing everything out and they end up with a mini-volume of something which is not available elsewhere. ■

I STUDY AT DAWN...MID-DAY...NIGHT

Who are the people being trained in Brazilian Baptist Seminaries? What is it costing them study? What kind of work are they preparing for?

These are some of the questions David Pountain asked students at the Baptist Seminary in Porto Alegre, in the southern Brazilian State of Rio Grande do Sul.

How do you see your future work?

I am hoping to work with my church. There are many congregations and churches without pastors, so we are training lay people like myself for leadership.

I hope to join the ship Logos, but first I have to do six months training in Rio de Janeiro.

I want to complete my studies at university. Then I shall look for a specific ministry within the church, perhaps with adolescents or with young people. After that I hope to enter a pastoral ministry.

I've set out this year to pray. I know I am not called to lead a church, so I must choose a particular area in which I shall specialise. During this year I am going to find out what God wants me to do.

I am looking in two directions, one is ministry and the other is teaching. I would like to be able to write good Christian books especially from the point of view of the scientist.

How are you supporting yourself whilst doing your studies?

I'm a baker. I have my own business and my father helps me.

I'm a Geography teacher.

I work two days in the seminary as a librarian.

I work in the town hall. My area of specialisation is organisational methods, particularly in the design of forms and standardisation of ways of working.

My job is to minimise bureaucracy.

How difficult is it to study when you have to sustain a day job?

When you've got small children it is very difficult, if you are going to give proper attention to your family. If I am not too tired I study when I get home from class. The class finishes at 10.40 pm so I can get home by 11 pm. If I am too tired to study at night I get up early and study before I go to work. When I've got a lot of work, I study late at night and before I go to work. The weekends are a mixture of study and church work.

I study either at midday, during my lunch break, or sometimes I just don't go to worship on Sunday morning in order to get my work done.

I mark all the dates when I have to get work done and try to spread it out evenly so that I don't end up with a mountain to do in a short time.

You've got to choose your priorities with great care. Because I have started in the seminary I have cut down the work I am doing for my university course. I certainly can't continue the way I was working before It would just be impossible. When I accepted God's call into the ministry God opened the doors for me. The situation in my work has changed. I am able to fit the two in together.

What kind of support do you get from the churches?

The church where I am working is a congregation (of a larger church). Ever since I arrived the church has supported me. I feel that I am valued by the congregation. But financially the congregation has nothing to give me. My home church, pays my monthly course fees.

In a big city like Porto Alegre we desperately need a good seminary. Before we were able to come here the nearest seminary was Sao Paulo. So my church supports me very strongly because they see this is a good seminary and because whilst studying here in the evenings, I can work during the day and at the

weekend I am still in my own church. I can put into practice in my church what I am learning in the seminary.

My church is very poor and cannot give me financial backing. But in terms of opportunity to work my church gives me lots of opportunities and I have learnt a lot. When I expressed my desire to leave the church because I was coming to the end of my course the church was sad because it needs workers.

What do you value most from the opportunity to study here?

The access to teachers, the open talking and the opportunity to speak freely. I sense the real participation of my teachers. We've all got a chance to talk, to work up ideas and to help one another.

I value the experience of pastors who speak to us from personal experience. Then there is the opportunity to live alongside other students and to share problems, help one another and pray for one another. I have learnt to think more about other people, to live as a family and to care. When I leave I am going to miss being together with other students. ■



Student on the right: "I work in the Town Hall designing forms."

WHY FOREIGN TEACHERS?

SHIRIN STAR FOR A DAY

It was a day young Shirin Akhtar would never forget. She had received Star Marks in her Higher Secondary Certificate Examination, (that is, over 75 per cent in all subjects), and as a result of her remarkable performance her life story had been published in all the daily newspapers.

"So what?" you may think. "That's just an every day occurrence; not worthy of getting into the newspapers."

But you'd be wrong. Shirin lives in Bangladesh. She is the first blind student in Bangladesh to have achieved such outstanding results. She used to help out at the Baptist Sangha School for Blind Girls in the holidays, and then went on to help the teachers as a volunteer classroom assistant. Now she is trying to get a place at Dhaka University, where three former Blind School pupils are already attending.

That wasn't the only time the Dhaka Blind School hit the headlines last year. October 15 was observed as White Cane Safety Day, and to help raise the profile of public awareness towards the visually handicapped, the Dhaka Blind School

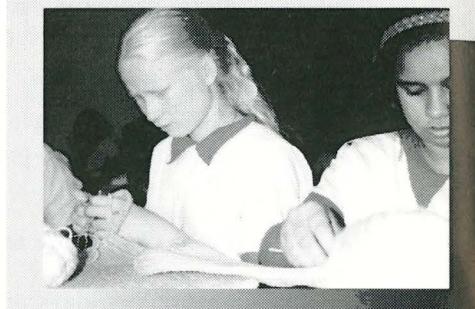
arranged a rally and discussion meeting, followed by an open air concert of songs and poetry. Again, the newspapers, featured all the day's activities.

Now that girls are given the opportunity to go on to further and higher education, their achievements generally are quite notable. As well as the three girls at Dhaka University, eight are now attending College for Higher Education, and 24 are receiving Vocational Training, and are taught various types of handicrafts.

Care is taken over the rehabilitation of school leavers. For example, two girls, Parveen Akhtar and Sufia Khatoon, were both due to finish their Vocational Training last year. Parveen, who lives with her old widowed mother, was provided with a dairy cow to help her make ends meet, and Sufia was given a rickshaw. Her father is a rickshaw puller, and up till then he had had both to rent his rickshaw, and hand over half of his income to his lender.

The Blind School has 99 pupils, ranging from Kindergarten to Higher Education. Including the Principal, there are eleven teachers, who teach not only general education but also Orientation and Mobility, Braille, daily living skills, music, dance and drama.

The BMS maintains more than a passing interest by once again over the last year contributing financially to help run the braille press at the school. ■

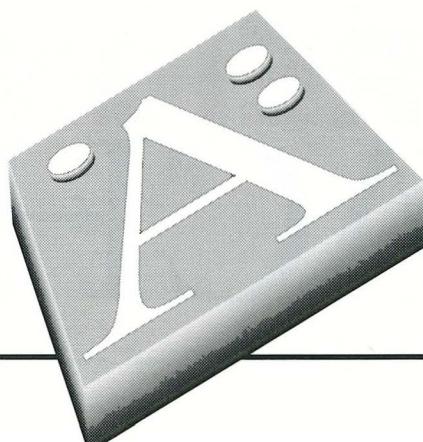


Left: Pupil at the School for Blind Girls in Dhaka reading a braille book.

Above top:
Learning
handicrafts.

Above:
Enjoying a
relaxing
game of
Ludo.

Dhaka blind school



Discussion Starter

Double Take Double Take



1 What sort of preparation for life and ministry ought a Bible College or Theological Seminary to give? Would you give the same answer for a Seminary in Brazil and a Baptist College in the UK?

Do you think theological training can ever be a waste of time, especially if the person concerned goes into 'secular' work afterwards? (See student comments, p8)

Conversely, would it be a good idea for all theological students to spend a year or two in an office, factory or shop before they embark on their training? Is the study of theology alone enough? Is there a gap between theologians and 'ordinary clergy'? (See Keith Hodges' article, p6)

2 Why do you think it is that most Brazilian Baptists and evangelicals are not involved in the production of deep theological works? (See Keith Hodges article, p6)

3 How useful would it be to have tutors from another culture teaching in theological colleges in Britain? (see Martin Hewitt p8)

How welcoming and receptive would we be to "foreigners" preaching and teaching in our British churches?

4 Why do you think Jean bought the pair of white shoes instead of a cooking pot? Does our education play any part in the way we make decisions? (See Still Quiet, p15)

5 What is the difference between lecturing and teaching? (See Keith Hodges article, p6) What is the value of different teaching methods? (See M Hewitt, p8)

6 Should education be confined to schools? What is the place of teaching in the home? In church? Or Sunday School? Are Sunday Schools really needed nowadays? Are we compartmentalising teaching and worship?

7 How great a part does good teaching play in our growth as Christians; and what part revelation?

8 It has often been alleged that the intelligent layman leaves his intelligence outside the door of the church as soon as he enters it, and unfortunately is often encouraged to do so. Do you agree? ■

DOUBLE TAKE?

Double Take is a way of using the Herald to consider, more deeply, the theme which is highlighted each month. Whether used privately, within a missionary or house group, or as part of Sunday worship, the hope is that a better understanding of the issues will lead to a change in attitudes, to a commitment to prayer, to involvement in mission and to action.

Bible Study

Matthew 13 1-23

Even non-Christians agree that Jesus was a great teacher - yet he did not have the kind of aids that we associate with teaching today : chalkboards, OHPs, or videos to help him in his teaching. Instead he used a time-honoured means of communication which meant his message stayed in the hearer's mind for a long while : he taught in parables. It was an art form in itself in which Jesus introduced his audience into seeing things from a new and different point of view, and at the same time those listening had to make some decision about Jesus and his message.

13 1-3 Background

Up to this point Jesus seems to have spent his time talking and teaching in cities and villages. At this point there seems to be something of a watershed ; he now begins to teach in homes (13:36), in "lonely places" (14:13), and by the seashore, as here. Here too, in Matthew's Gospel, he begins his teaching in parables. Jesus was adapting himself to the needs of the situation. Take Shirin (p10); would you have followed the same course of action? Who is the sower?

13 4, 18-19 Along the path

The seed is the same; it is the soil into which it falls that is different. When one thinks of paths it is tempting to just turn our minds to the stretch of concrete or tarmac we have in our back gardens. But remember the sower was sowing seed in a field; this path was a well trodden way across it, comprising of parched earth. Any seed lying here would quickly attract the birds.

Can the seed be something other than the gospel?

13 5-6,20-21 Rocky ground

Not so much ground covered with rocks, but a rock ledge covered with a thin layer of soil. Seed sown here would quickly sprout and grow in the warm soil, but it would not be able to put down roots; nor would the soil contain enough moisture, and so the plant would quickly wither.

Would some of stories and backgrounds cited in this edition of the Herald cause you to think that they were very much "rocky ground" situations?

13 7, 22 Thorny ground

The soil here would be better, but the ground still contained thorn roots that ploughing had not removed, but these roots would not be visible at planting.

13 8, 23 Good soil

A ten-fold harvest was an average one, so these figures, though not impossible would be considered bumper crops. Note the yield is not always the same; even here some are more receptive than others.

Who do you think represent seed sown on good soil today?

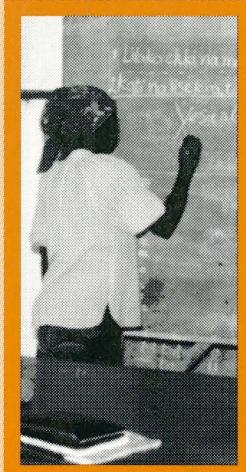
13 10-17 A word of explanation

When the disciples asked this question, we might be forgiven for expecting Jesus to extol the virtues of a good story. Instead he gave a very different answer. These are not easy words to understand, and as one commentary says :"the sheer difficulty of these verses is proof enough of their authenticity". There will be frustrations and people who just refuse to hear the truth in our seeking to spread the gospel; but

the blinding of men's eyes and hardening of their hearts is not so much God's intention as what he has foreseen. Would such a question get the same answer today?

List some of the frustrations given in the life of a Brazilian theological student (See M Hewitt, p8) Does this explanation of God's fore-knowledge help one deal with this?

For the people who are locked in a life of illiteracy and lack of self esteem, how can they be encouraged to have an open mind and new ideas relating to reading and writing? (See NFE, Nepal, p3) ■



**Double
Take
Double
Take**

Action Points

1 Ask your minister to unearth a group photo which includes him/her, taken whilst undergoing theological training. Then ask him/her what has happened to all his/her contemporaries; are they in a pastorate, teaching, involved in social work or something else?

2 All former theological students and "deep readers", why not turn out your book shelves, and donate recent and reasonable books to overseas students.

In Eastern Europe many people can read English and so we are particularly looking for basic books on Christian life-style and growth, introductions to the Bible and commentaries. Please send books to John Passmore, Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway Didcot, Oxon OX11 8XA.

3 Get personally involved or get your church or a group within your church involved in raising money to help with NFE work in Nepal. The BMS Project 1994 "Moving Mountains" focuses on the mountains that exist in many people's lives today in Nepal : the mountain of illiteracy and ignorance; ill health, isolation and prejudice.

Join in the Nepali women's song "Responsibility of Life" (to the tune of Ilkley Moor!); find out why it will be impossible for Shanti to get her baby who has been injured to hospital; and why Pompha had her bag snatched. With worship, Bible study and lots, lots more. Send for your project pack (poster, booklet, bookmarks and slide set) to BMS Didcot. ■

WE CAN DO SOMETHING

Jean and Joan, missionary secretaries of neighbouring Baptist churches, have known each other for many years. They meet regularly at various committee meetings. They met recently at the missionary auxiliary meeting.

"Hello. Haven't seen you for a while," said Jean.

"No, we don't seem to have as many joint meetings these days," complained Joan.

"I suppose that's it. Now we've got this new World Mission Link Programme there doesn't seem to be anything to meet for."

"I know. It's strange," said Joan. "I thought World Mission Link was all about getting more involved with world mission, not less."

At this point, a rather breathless Mo came over to join them. "But Link-Up's super. We've had lots of contact with our missionaries... and there's been a visit.. and people in the church are really showing interest... and..."

"But that's the problem," Joan interrupted. "You have a visit from your Link-Up missionary and then nothing. We used to have a visit every year - Deputation we called it."

"And we all got together and there was tea and people came from all the churches," said Jean. "What are we supposed to do between Link-Up visits? How can I get the church involved if nothing happens?"

"I think that's where the Mission Education part of World Mission Link comes in," suggested Mo.

"I've never heard of that," said Jean.

"If world mission is really part of our church life we ought to be doing something about it all the time and not just when a missionary comes," explained Mo. "Why doesn't your church organise a World Mission Sunday?"

"How can we do that? We haven't worked overseas," Joan asked.

"But BMS has lots of resources. There are videos, maps, lots of suggestions and ideas for meetings. Everything you need to organise your own programme."

"But we'd need a speaker," said Jean.

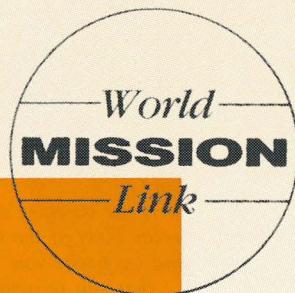
"There's a speakers' list. And the BMS Representative will help with ideas and suggest people to contact. You could suggest that the Sunday School do something, or the Women's Meeting. We had a meeting of our Link-Up group."

"I hadn't thought of that," confessed Joan. "Where do we find out about Mission Education?"

"There's a couple of pages about it in the World Mission Link booklet but you can always write to BMS, or contact the local BMS Rep, or just look through the BMS Resource Catalogue."

"Come on," said Jean. "The committee's about to start. I think I'll talk to our minister next Sunday: see what he says."

"I've an idea," said Joan, brightening up. "Why don't we suggest the committee organises....." ■

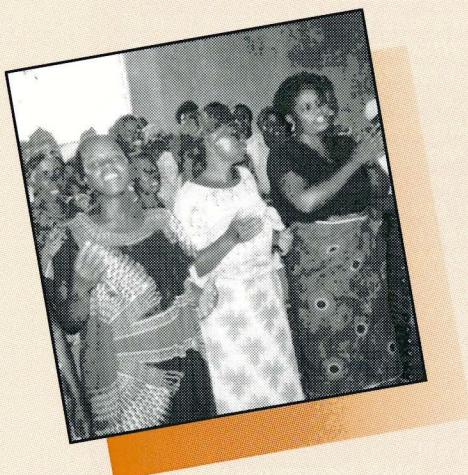


Worship

*Lord,
there are varieties of gifts and service
in the body of the Church
and we praise you
that you recognise
and can use them all.*

*As women and men
prepare for Christian service
help them to identify and develop
the gifts they have been given.
And when they take up positions
of leadership within the churches
help them to search out and use
all the talents in their congregations
to your glory
and for the service of your
kingdom.*

(David Pountain, 1993 BMS Prayer Guide)



A PARABLE FROM AFRICA

Student	I can't understand what you say.	as much, but you'll be changed. Do you want to be changed?
Teacher	Life and thought and conversation seldom conform to an outline.	Student I think so. Is your teaching relevant?
Student	But that makes it hard to prepare for the exam.	Teacher Is it true?
Teacher	What exam?	Student You seem to throw questions back at me instead of answering them.
Student	The one at the end of your course.	Teacher That's because the answers are in you, not me.
Teacher	You'll be taking my exams for the rest of your life.	Student Will we see you in class tomorrow?
Student:	I don't understand a lot of what you're teaching us.	Teacher The class continues at supper and at the camp fire tonight. Do you think I teach only words?
Teacher	You won't for three years.	Student Is there an assignment?
Student	That's the whole course?	Teacher Yes, help me catch some fish for supper.
Teacher	No, it's only the beginning of the course.	<i>From "The Renewal of Evangelical Theological Education" an article by Tokunboh Adeyemo in "Evangelical Theological Education Today", Evangel Publishing House, Nairobi, Kenya.</i>
Student	Do you have any idea what my class standing will be?	
Teacher	You'll fail the course, along with the rest. But then all of you except one will turn the world upside down.	Like to get a different look at the Parable of the Sower?; BMS drama pack "Fool's Gold" has a play by Bill Paice, called "The Sower", and guess what it's about? Only be warned, it's told as it's never been told before!
Student	When we've finished, will we know as much as the Pharisees?	Fool's Gold has ten different plays, for ranging abilities and numbers involved. Available from BMS Didcot, price £5. ■
Teacher	No. You won't know	

Another quiet

STILL QUIET CBFZ compound, Kinshasa

It was quiet when I arrived and still quiet when I left. Three months of peace and quiet! Apart from the interruptions, that is. In fact, I probably spent as much time on interruptions as on anything else.

They were mostly someone with a problem - usually financial - school or university fees, medical bills, rent, a hungry family, a need for capital to trade with, water or electricity bills. Sometimes it was clothing. People can't afford new clothes any more. I've given away more shirts than I've got left, and several pairs of trousers. My wardrobe is almost down to subsistence level.

Everybody wants shoes. Bata's factory was pillaged out of business, and the imported ones are cheap and nasty, but expensive. Local feet are mostly small, whereas mine are big, but they all said, "Don't worry about size, we'll make them fit."

I didn't give many away, though. I'd rather see my shoes on someone they fit.

A lot of people pinned their hopes on me, and I did help quite a few one way or another. It didn't fundamentally change anything, however, in most cases. The basic problems are still there. At best I gave a marginal boost to the survival prospects of a minute fraction of those in need. Perhaps that's better than nothing, and in

some cases it was an answer to somebody's prayer.

About a week beforehand I warned Jean (as in French), the odd-job man that I had been paying, that I would be leaving. I said that I knew where he might pick up a bit of work handling sacks of maize that were to be sold.

"Who's in charge," he asked, "a white or a black?"

I said that, as it happened, a Zairian colleague was in charge. He looked doubtful.

"It's not worth working for a black these days," he said, "you might not get paid."

I hesitated to argue with this, as a good many working people were not being paid on time at the moment.

"A white man," he said, "knows you can't expect someone to work and not get paid, but not a black. That would be a kind of slavery - I'd rather stay at home and suffer. If I accept it, what about those who come after me. That's what they'll find, and it's not right."

I said that it was up to him, there was no obligation.

I wanted to set things right with Jean before I left. There had been an incident. One day when I had given him some rice, as I had to the other workers, he had said that he had no cooking pot. I had replied that it would not be wise for me to give away one of my wife's pots in her absence, and he had taken the

point. Eventually, as a kind of bonus, I had given him the money to buy a pot, and next day asked whether he had done so. He hadn't. He pointed to the white shoes that he was wearing, which he said he had bought very cheaply at the market, adding that he had had the misfortune to lose the rest of the money, he knew not how - whether the girl had cheated him, or what. I was not amused.

"Misfortune - rubbish!" I had exclaimed, "that was sheer negligence on your part!"

He had looked suitably abashed and said nothing further, but the atmosphere was strained. Next day he had asked whether he could have the money again, and knock it off his wages, but I was not inclined at that moment to help. I relented and gave him the money again as an additional bonus. He was pleased. All that he would need now would be food to cook in his pot. He said that when I came back he wanted to work for me again, and would I save half his daily wage for him as he wanted to find somewhere to live. He was fed up with living rough.

Just as I said, any help you give is only a drop in a bucket. The basic problems are still here, and when I return to Kinshasa with my wife I can be sure that they will be on our doorstep again. ■

*From our
special
correspondent,
**Owen
Clark,**
in Kinshasa.*

My Two Friends - the Cat and Corinna

Life as a missionary child in Nepal.

Corinna Woods left the UK in 1991 bound for Jumla in Nepal, a place so isolated that to get there you either have to fly or walk. There are no roads. She is a trained primary school teacher and Girls' Brigade officer and she went out to teach missionary children.

Because of the nature of missionary work in Nepal the children in any tutorial class are going to be cosmopolitan. On her arrival, Corinna found she had three children in her charge: Mark and Stephen from Australia and Hannah, with Irish and English parents, who was born in Nepal.

Her first impressions of trying to teach such a group were interesting.

"Teaching three children is no sinecure! There is nowhere for them to get lost in the crowd and there aren't enough to make up even half a football team. Even simple exercises like comparing the size of footprints require me to remove my woolly tights and make footprints along with the pupils."

Children come and go in any school, but when there are only three pupils to start with the changes are even more noticeable. In October 1992, Gordon and Lizzie joined the group. Their parents are English and Canadian and the family has lived in Nepal for a long time.

But in November, Stephen and Mark said goodbye temporarily. The following January, Sanna and Kesia, who are Scottish but have lived in Tanzania most of their lives, were two more additions.

It is really hard for the children in a place with so few friends. Children find it hard to say goodbye to other children. They feel a loss, but do not always know how to express it. After Mark and Stephen left, and Gordon was missing them, he announced: "I have only two friends - the cat and Corinna!"

But the feeling of loss and uncertainty is not just one-sided. Mark found adjusting to life back in Australia difficult. "Things in Australia

were very different from last time I was here... In Adelaide my school was much larger and many more people than my one-roomed school in Jumla. My classroom was heaps bigger too. Making friends was also difficult because when you haven't met somebody for a long time and you've suddenly come from a tiny little school to a huge enormous school it's just so hard to become friends again, especially in a school of 400. That's why recess and

lunchtime were so boring."

In October 1993 the class dynamics changed yet again.

Gordon and Lizzie left for three months' home leave and then Hannah left for at least six months.

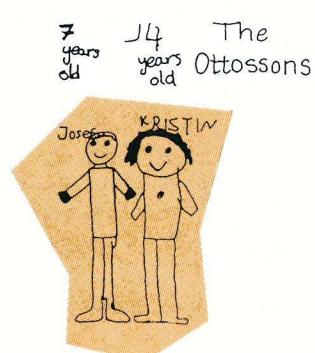
Preparing children for "home leave" is not easy for the teacher either, trying to help them adjust to those questions of what it will be like living back home. Sheila Loader, also teaching missionary children in Nepal, cites some of the questions children ask her.

"What will happen when I go to school and start talking about snakes on the way to school? Or the rats and bats that live in my room with me? Will people believe me?

"Will the apple someone has given me be alright, without its being soaked in iodine first?

What will my new teacher be like?"

Children like these have little memory of what life was like living in the west and it is doubly hard fitting back into a culture they can hardly remember. ■



CALL TO PRAYER

Go home to your friends, and tell them how much the Lord has done for you. Mark 5:19

Lord,
you know
how home is the hardest
place for a prophet to
speak a message,
but if our friends
can't see what you have
done for us
who can?
So as we pray for
Christians
at home in Thailand
caring for AIDS sufferers
befriending young women
at risk
helping refugees
and all the time speaking of
your love,
so we pray that people near
to us
will see the difference
you have made
in our lives.

WEEK

23

June 5-11

YOUNG PEOPLE

In the West the average age of the population is increasing and churches reflect this but in most countries the majority of the population is under 25. Both the European Baptist Federation (EBF) and the Baptist World Alliance (BWA) are training leaders to understand and work with young people.

The 28:19 Action Team programme continues to grow with 27 young people in six teams this year. This provides opportunities for Baptist young people to engage in mission in another country and cul-

ture for a short time.

The BMS is planning an action team to work in Britain - 29:19: Challenge-UK. See the In-View item, "More Challenge".

WEEK

24

June 12-18

THAILAND

BMS has three missionaries working in Thailand and another couple preparing to go. Jacqui Wells is involved with the Women's work of the Thailand Karen Baptist Convention as an organiser and is working with Karen women colleagues.

Geoff and Christine Bland are now serving in the Bangkok Institute of Theology based on the outskirts of the city which is training leaders mostly for the Thai speaking congregations of the Church of Christ in Thailand (CCT).

Angus and Carol MacNeill are leaving for Thailand on 27 June. Although Angus, during his years as BMS Overseas Secretary, has visited Thailand several times, their previous missionary service was in Africa. So they need our prayers to come to grips with a new language and culture before they get involved in pastoral and teaching work with the CCT in the Kwai River Area.

WEEK

25

June 19-25

NICARAGUA

Growing churches are developing their work against a backdrop of political instability and economic hardship. High unemployment, poverty

and armed conflicts are constant realities.

The Nicaragua Baptist Convention - General Secretary, Revd Eías Sánchez; President, Revd Carmen Peña Garay - struggles to make ends meet. Many churches are unable to send contributions.

Radio Bautista, helped by the Fund for the Future, appeals to young people. Since half the population is under 16 it is important in spreading the message.

Theological Education by Extension courses are served by BMS workers Peter and Sheila Brewer. There are also agricultural and income-generating projects run by the churches with some funding from Operation Agri and machinery from Tools With a Mission. helps these causes.

WEEK

26

June 26-July 2

HOME ASSIGNMENT

Home Assignment is a time for missionaries to renew their links with the home-base. It is an opportunity to realise that they are not on their own but have caring, supportive, praying groups of churches who are interested in them, their work situation and the national Christians with whom they work.

27

July 2-9

BRAZIL: CEARÁ, AND RIO GRANDE DO NORTE

We rejoice at the news of rain in this area (see In View) after a long period of drought, but it is still the most underprivileged and needy area in Brazil.

In 1993 few crops were harvested, leaving part of the rural population close to starvation. Mike and Daveen Wilson are engaged in rural community development work in Trapiá. In the state capital of Natal Margaret Swires is a church worker in a large urban housing area.

Further north in the state of Ceará, Mary Parsons works with the Save the Children Project in Fortaleza. John Clark is head of the Missions Department in the Baptist Seminary and Norma Clark is the Librarian. Also in Fortaleza Mark Greenwood, recently married to Suzana, is in church planting in the favela area of Genibau.

WEEK

28

July 10-16

ZAIRE: DEVELOPMENT

Zaire has been described as a country undergoing reverse development. Urban areas which once boasted modern transport, telephone, water and sewerage facilities are rapidly deteriorating. Parts of the Kinshasa to Matadi highway became so full of pot-holes that it was easier to rip up the tarmac and revert to the old dirt road than try to fill in the holes.

The Baptist Community of the River Zaire is sponsoring a variety of development projects to provide food and clean water assisted by BMS and Operation Agri.

However, whilst it is possible to grow enough food in Zaire, the main problem lies in its distribution. The river traffic has virtually stopped and the few reliable vehicles have to use almost impassable roads.

CALL TO PRAYER

1994 Prayer Guide Update

(Week numbers correspond with those in Prayer Guide)

THE DAY DISASTER OVERTOOK RELIEF IN A MOUNTAIN VILLAGE

The man was running fast down the rough track behind us. As he approached I turned to see who it was. Perhaps he was one of the large group of men we had seen outside the a house when we first approached the village; maybe one of them had recognised me and had come to greet me. It would be typical Albanian hospitality to do so. But if so, why was he running?

I recognised him immediately: he was the son of one of the village elders. Strangely he didn't seem to notice me: he dashed headlong on.

Mirâdita, si jeni? "Hullo, how are you?" My greeting followed him and he whirled around. Even then he could only mumble apologetically that he had to go quickly to Krujâ, three hours walk away, and ran on. I commented to my companion, Liz Martin, that it seemed very odd.

A few minutes later we arrived at the centre of the village. A small group of people stood around talking softly. They told us that a few minutes earlier, in the forest above the village, a man had felled a mature pine tree. It had fallen on a group of four young men who, unknown to him, were climbing up the steep slope from below. Three were unhurt, protected by the rocks and the unevenness of the slope, but one 17 year old lad had been killed instantly by a branch through his skull.

We had walked down the main track into the village soon after news of the accident had reached his home: the men of the village were gathering to express their condolences. One younger man had been sent to Krujâ to tell the Hodja (a minister of the Muslim religion) to come the following day to officiate at the interment. Then I saw that Islam still has one hold over people of the village: at death. For Islam in Albania has no formal link with people at birth or in marriage, and circumcision is not yet practised openly (it was forbidden in the atheistic Communist period). People who think of themselves as "Muslim" drink raki, a locally distilled strong spirit, all the while, but in death they return to their roots, just as the un-churched do in Britain.

Liz and I "just happened" to be there that day, except that we know things don't happen by chance. We had planned to come by four-wheel drive vehicle to tell the Head of the Village Elders

that the very next day clothing would be distributed to each of the families of the village at the nearest point on the main road by the charity "Feed the Children". But it wasn't to be. Our Land Rover got stuck on rock-hard ridges of frozen mud on the road to the village and it took us over an hour to get it free. So we walked to the village instead, over frozen ground, along goat-tracks, across scree, over snow and ice. Inevitably the message arrived late.

It was just as well, for it spared both the villagers and us a disappointment. If the distribution had been arranged for the next day as originally planned, no-one would have come to collect the clothing. Death had subsumed the day we had chosen for the distribution of aid; instead, a Muslim cleric on a mule would arrive to preside at an interment on a bleak, stony hill-side near the village.

Reflecting on this sad business I realised that until we have Albanian Christian pastors to whom they can turn, the people will necessarily seek a Hodja's services, if not for guidance in life at least to provide some comfort in the

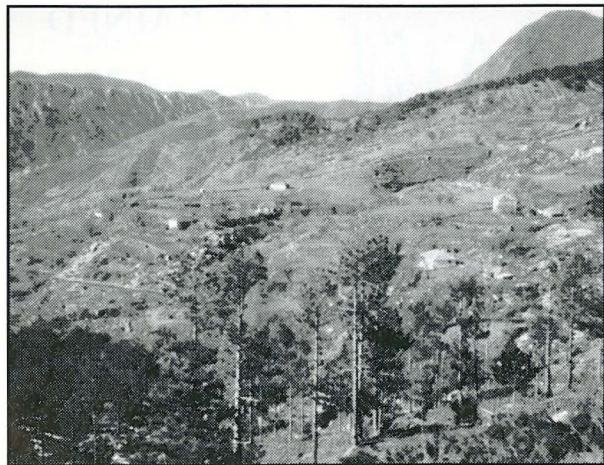
melancholy of death.

Taking funeral services is not something missionaries will do well; it's a task for the Albanians themselves. Finding and training strong national Christians as pastors will take quite a time, but there is one young Albanian man, Freddie Galoshi, at the International Baptist College in Hungary and we hear there is a young woman from a distant Albanian town currently studying at Spurgeon's College. A beginning has been made towards fulfilling this essential ministry to the people of Albania.

And the aid? The delivery of aid took place the day after the one originally intended. People from over a hundred families living in the village walked ten km each way in pouring rain at near zero temperatures to collect the warm clothing and footwear they needed. As the drenched aid workers poured themselves hot coffee after completing the distribution, they reflected on the need which drove people to come in such conditions. We might equally well reflect on the need which kept the people in the village the previous day.

Glyn Jones is a BMS missionary working for the European Baptist Federation and based in Tirana, Albania. He is one of a group of Baptist missionaries who have been making a study of Shkretâ, an impoverished mountain village in Central Albania.





Left: "A small group of people stood round talking softly."

Above top: "A mature pine tree had fallen on a group of young men climbing the steep slope.."

Above centre: "Our Land Rover got stuck on the rock-hard ridges of frozen mud."

Above: "So we walked to the village instead, over frozen ground"

THE **BLACKLEY** ● CENTRE ●

Blackley Baptist Church

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ALBANIAN EASTER

Our Easter Service was wonderful. We had a full Church with at least 20 people sitting outside.

All three pastors took part and at the end we took a six foot wooden cross with small holes drilled all over it outside the red doors and people were invited to put flowers into the holes.

It looked very attractive and many came from the streets to talk about it. Ryder Rogers stood with it for about two hours giving out Mark's Gospels to all who came to talk to him.

FIRST ALBANIAN STUDENT

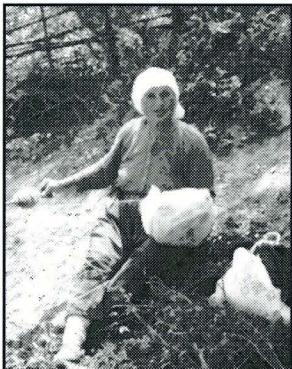
Alfred Gollosi, the first Albanian student at the International Baptist Lay Academy (IBLA) in Hungary, has visited home for the first time since he was converted.

Alfred came to faith while studying in Bucharest, Romania and was baptised in a local Baptist church. Later, going to Germany as a refugee, he made contact with Bochum Baptist

Church. The church promised to sponsor Alfred's studies in English and theology at IBLA.

When Alfred decided to visit Albania again, IBLA arranged for him to be introduced into the Baptist work there.

He returned to IBLA "bubbling over about what is happening there," said IBLA Director, Errol Simmons. "He was impressed by the new hunger for spiritual



things."

He was startled when even members of his family asked for a Bible. Alfred (known as Freddy) shared his testimony and his experiences with students at IBLA. He was warmly received by Christians at the Albanian Baptist Centre who are delighted that an Albanian is preparing for Christian service at IBLA.

INVIEW



MORE ACTION

Something new from the 28:19 Action Team stable. Action Teams have been up and running now for three years and are becoming more and more popular. Young people who are prepared to work hard in a limited time and adjust to the demands of a different culture have been having a tremendous impact in Asia, Central and South America and Europe.

And now, 28:19 Challenge-UK turns round the Action Team idea. We are looking for young people who will make an impact in the UK. The team will be made up of overseas and British young people. The challenge - to put world mission on the agenda of 10,000 young people in British Baptist Churches.

How they will do it is yet unknown. That's up to them. We are prepared to be amazed.

Young people, between the ages of 18 and 25, should apply now for the year-out beginning September 1994. Write for further details to: Andy Stockbridge, Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA.

IT'S RAINED

It's rained in Trapiá after nearly two years of drought. That area in north-east Brazil for which people have been praying for so long and which was helped by donations from the churches through the BMS Relief Fund, is now looking green all over and people are beginning to harvest their first fruit.

Daveen Wilson, in a recent letter home, writes: "The rains continue and the crops are looking great. The goats are having their kids, so there's milk about already. Next door picked their first



Debbie Wilson enjoying the end of the two year drought in Trapiá

watermelon yesterday (7 April)."

However, long periods without rain do have some benefits.

"You'll be glad to know the drought seems to have killed off most of the snakes, spiders and other big nasties."



NESTLE

Nestlé, the Swiss based multinational, is once again the target of criticism. Picking up a World Health Organisation (WHO) report that HIV can be passed on from mother to child through breast-feeding, they are suggesting that the dangers of breast-feeding could, in some situations, be greater than that of contracting diarrhoea or dysentery through contaminated water used to mix milk powder.

The comments are attributed to the shareholders' association president in an editorial written for their magazine. She writes: "The social and sanitary situation in the world has changed with such speed that we have to be ready to undergo a radical shift in thinking."

However, in spite of its report that half a million babies have been infected by milk from HIV mothers, the WHO still contends that unless there is a source of clean water available, even HIV-positives should breast-feed.

In the two-thirds world around three million children die each year from diarrhoea.

"Any action which is likely to lead to a widespread decrease in breastfeeding will put many more children at risk of death and is therefore highly irresponsible," said the WHO.

SEX TOURISM

Sex tourism is growing in the resort cities of north-east Brazil according to local press reports.

At least 2,000 young women between the ages of 13 and 20 are involved in a sex tourism trade that has taxi drivers, tour guides and street children acting as intermediaries between tourists and the prostitutes.

According to Ana Vasconcelos, president of a support group for prostitutes in Recife, most of the clients are foreigners, and the majority come from Germany.

Street children go to Recife airport and offer foreign tourists opportunities to meet young women in exchange for food. Some taxi drivers receive commissions when they arrange a companion for a tourist.

When 255 women were interviewed they said that prostitution was the only way they could make a living.

In Fortaleza a city council investigation discovered an informal prostitution network involving taxi drivers, hotel managers and bar and restaurant owners operating along the city's beachfront.

"The tourist arrives in Fortaleza, says he wants a companion, and the people involved in the network arrange one for him," said Dorival Ferraz, a city councillor who chairs an investigating committee.

Most of the prostitutes are young girls between the ages of nine and 15 "because gringos like nymphs." In some cases the girls' mothers act as their agents.

Fatima Dourado, president of the Ceará Council for the Rights of Women,

said the state's preoccupation with providing incentives for tourists must be accompanied by action to combat prostitution.

COALITION ON CHILD PROSTITUTION

In order to raise public awareness about the situation the Coalition on Child Prostitution and Tourism has recently been formed. The coalition members include Anti-slavery International, CAFOD, Christian Aid, Jubilee Campaign and Save the Children (UK). They aim to give the issue of child prostitution and tourism a high profile in the UK.

"We will also be pushing for changes in legislation so that UK citizens can be prosecuted for offences against children overseas," said Anne Badger, the Campaigns Co-ordinator. "There is currently an Early Day Motion (EDM), No 257, circulating in Parliament to this effect."

She is encouraging people to contact their MPs to ask them to add their signatures to the EDM.

For more information contact: Anne Badger, Coalition on Child Prostitution and Tourism, Anti-Slavery International, Unit 4, Stableyard, Broomgrove Road, London SW9 9TL.

CHECK OUT

ARRIVALS

Action Teams
from Zimbabwe, Thailand and Nepal, Brazil, Sir Lanka, Lille and Carcassonne

Gerry and John Myhill

from Brazil

John and Sue Wilson

from France

Sheila Samuels

from India

Jim Grenfell

from Luanda

Millie Hallett

from India

Derek and Joanna Punchard

from Brazil

DEPARTURES

David Wheeler

to Albania

Joy Knapman

to Kathmandu

Joy Knapman

to Sri Lanka

Rena Mellor

to Kinshasa

VISITS

Angus and Carol MacNeill

to Glasgow and Kirkwall

John Corbett, David Martin and Derek Rumbol

to Kinshasa

John Passmore

to France

CONGRATULATIONS

David born to Robert and Catherine Atkins. Born on 11 April 1994

Jethro Lehane to Tim Lehane and Alison MacLean. Born on 12 April 1994.

ACKNOWLEDGEMENTS
(for gifts and legacies received between 1 and 31 March 1994)

ANONYMOUS GIFTS

Aberdeen	30.00
Anon CAF Voucher	50.00
Carmarthen, Dyfed	10.00
Durham	30.00
Farnborough, Kent	121.57
Give as You Earn	55.92
Glasgow	2.00
Gloucester	66.00
Headingley	5.00
Leeds	50.00
Leicestershire	10.00
Paddington	20.00
Slough/Windsor	10.00
Tunbridge Wells	10.00

LEGACIES

Mrs Rose A C Barber	500.00
Miss W Buttifant	217.04
Mrs H Crutchett	830.99
Mr G L N Gibson	272.83
Miss W M Hemmens	1,216.60
Miss Elaine W Hooper	3,750.32
Mrs N Johnson	100,103.04
Miss Dorothy Jones	5,573.49
Miss K Ludlow	519.08
Miss G E Michael	1,000.00
Miss W J Mounsey	1,200.00
Miss C A Oldrieve	300.00
Mrs K Joan Ridgeon	1,000.00
Mrs O G Spoor	610.95
Mrs Lillian Tarrant	100.00
Miss H D Tebbs	200.00
Miss G E Tressider	7,500.00
Mr George H Wells	100.00

ISLAM IN GERMANY

Islam, with more than two million members, is now the third largest religious community in Germany, after the main Roman Catholic and Protestant churches.

DOING WHAT THEY CAN TO HELP

Jim Grenfell reports on Hospital Chaplaincy Services in Luanda.

Leaders of the Evangelical Baptist Church in Angola (IEBA) have valued the work of hospital chaplains for a long time. The older ones remember the catechists and deacons who visited the sick in BMS hospitals and dispensaries over 30 years ago. Others appreciated the fine work of João Matwawana when he was hospital chaplain at IME Kimpese during their refugee period in Zaire. In Luanda with the changes of attitude during the past few years it has become easier for pastors to visit the hospitals. In 1992 IEBA became the first protestant church to appoint a chaplain to Luanda hospitals.

Before training for the ministry, Matondo Mika worked as a nurse. He was the obvious choice. He felt it to be a call from God confirmed when he received a letter from Jose Gomes, a long stay patient, paralysed because of a broken neck. Jose became a Christian after reading a Portuguese translation of Joni. Like her he learned to write and draw pictures holding a pen with his teeth. He wrote about the needs of people in the Medical and Rehabilitation Centre and asked Matondo to help.

So Matondo Mika and his wife Isabel, and a small team of voluntary helpers, from a local church and João Manuel a retired Baptist minister, work in the hospitals three days each week. Their work is supported by IEBA. For the rest of the week Matondo is co-pastor of the Petroangola Baptist Church. He is also one of the IEBA representatives on CICA (National Christian Council of Angola). There are plans to expand the chaplaincy service on an ecumenical basis.

The chaplaincy team visit patients, distribute food and clothing, which friends in the churches provide, to needy cases. They hold services on the wards on Sundays and conduct a Bible Study in the Rehabilitation Centre on Monday afternoons. Wednesdays they co-operate with the Hospital Bible Union in Maria Pia Hospital. This group is led by Dr Filip Matuba. Together with another doctor, a senior medical officer and six nurses this group holds a prayer and bible study each week in the hospital common room. They invite patients who are mobile to join them. When I participated in their meeting there were over 30 patients present.

The Maria Pia Hospital

Afterwards we visited a number of wards in the Maria Pia Hospital which was built in 1883, a fine example of old Portuguese Colonial architecture. Still an impressive building on a hill overlooking the

old city. The walls are of stone and plaster 3 ft thick, which keep the wards cool even on the hottest days. The plaster is crumbling, the paint-work is peeling but the floor tiles have stood up to the years better than the plastic ones in the more modern Medical Centre. The medical staff had a sense of purpose and were always helpful when we had difficulty finding a patient. Despite its age, the hospital serves a vast number of patients. The population of Luanda is almost three million in a city which the Portuguese considered could only cope with a fifth of that number. To meet the health needs of such a population in peak times would be a big enough task without the added burdens created by civil war.

We visited the wife of a Petroangola deacon. She took some finding but, with the help of a nurse, we found her in a small side ward with three other patients, an old woman and two teenage girls. Matondo and Isabel talked with them and then Matondo did a short bible reading and prayer with them. The effect on the patients was good to see. They brightened up and were all smiles instead of the dull expression when we arrived.

We visited a man who had been shot in the head by bandits. A security man wanted a bribe, but Matondo wasn't playing that game, so after a brief argument we went into the wards. The man had just returned from the operating theatre and was unconscious. The operation had been a success but he was still in danger and it would be some time before he regained consciousness. We don't know how seriously he was wounded. Banditry is a serious problem in Luanda. Because of the war, many people have access to weapons.

We went to the Orthopaedic Department to visit victims of anti-personnel (AP) mines. The ward was divided, into six smaller wards each designed to take four beds. However, in each there were six beds and two more mattresses on the floor, making a total of eight patients to each side ward. Beyond the ward in what would have been a common room were another 15 with mattresses on the floor. These patients, were waiting to be moved to another hospital for the next stage of their rehabilitation. So, in this ward, there were 63 patients all of them amputee cases.

Apart from the over-crowding, the patients were well cared for and remarkably cheerful, greeting Matondo with obvious pleasure. They face a bleak future. There seems no way of knowing how many victims of AP mines there are in Angola, or how many die without the help and treatment Maria Pia Hospital offers. If peace comes there is hope that the aid agencies will be able to provide funds to train some of the victims in new skills. Meanwhile, Matondo and the chaplaincy service do what they can to help. ■

NEW LAW

A new law passed by Bulgaria's parliament targets religious sects. The law will require groups such as the Mormons, Jehovah Witnesses and followers of Sun Myung Moon to register again with the government.

Apparently the measure will not affect Baptists and other evangelicals who have been the victims of a slanderous propaganda campaign. However, Bulgarian Baptist leaders have publicly denounced the law claiming it violates human rights.

"Everyone knows that nobody from these groups will receive a new registration," said Boshidor Igoff, General Secretary of the Bulgarian Baptist Union.

The law will also affect many para-church organisations such as an independent evangelical Bible school which has developed in Varna. It is likely that the foreign representatives of these groups may have trouble remaining in Bulgaria. Some of them are trying to affiliate with Bulgarian Baptists thereby hoping to avoid having to leave the country.

A TESTIMONY

My name is Onehkesi Zega and I come from North Sumatra in Indonesia. My village is in Nias Island. I was born in 1971 and I received Jesus as my Saviour and Lord in December 1990. On 5 January 1991 I asked for Baptism to proclaim my salvation. My family and friends did not agree with my decision, but I did

because Jesus' life is in my heart. Alleluia!

Before I was in spirit I studied with the Jehovah Witnesses. I denied them but was interested in studying the Bible and that way I saw the truth. The way to the Father is through Jesus. Salvation is to be found through Jesus alone. So I must listen to Jesus and believe in him.

After I accepted Jesus as Lord I never thought that I would go to the seminary. I passed my studies at Senior High School and continued studying at University. But then I enlisted at the Medan Seminary.

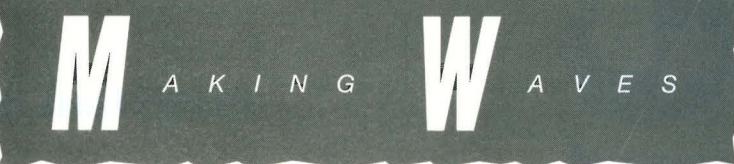
I am preparing myself now to be a minister for Jesus our Lord as long as my life. I shall go back to Sumatra to preach the true word of the Holy Bible.

Please pray for me that the Lord Jesus Christ will prepare me as his servant.



SILVER AWARD

The BMS video 'A Weavers Son' has been given a second prize (silver award) at the Chicago International Film Festival. The video which has now been shown twice on BBC 2 as "Mahatma Carey" can be hired for £9 or bought for £19.95. from BMS, PO Box 49, Didcot Oxon, OX11 8XA



CROSSING THAT CULTURAL BOUNDARY

The field of Christian education is one of several areas where congregational life has not readily adapted to serve Christians dispersed for ministry in a post-Christian society.



We can only grasp the seriousness of this situation if we recognise the massive cultural boundaries which Christians cross each time they move either into or out of the gathered community of faith. Once that cultural divide is honestly faced, then it becomes painfully obvious that local churches are deficient in helping their members wrestle with the increasing complexities of living robustly as disciples of Jesus. "Mr Bean goes to church" cleverly, surgically, and with poignant humour, illustrates what it feels like for some to cross that cultural boundary. However, for many Christians it is almost as difficult to cross the boundary in the other direction.

The centrality of the Bible for Baptists means we give priority to preaching and hence the sermon is an important medium in the education provision of most Baptist congregations. I suspect that in many congregations it is the only formal educational context. I stand by the crucial significance and unique effectiveness of preaching as a means by which God addresses his living word to each generation. But there is preaching and there is preaching. It is possible to hear preachers who with great skill and integrity expound the Scriptures and earth the biblical witness in application timely and relevant for the congregation. But it is a great skill, requiring more time and diligence in preparation than many preachers are prepared to invest.

Where preaching is not undertaken with that skill and care, it is open to a number of perils as an educational medium, not least a concentration on teaching over against learning. Much preaching can be full of cognitive knowledge - necessary in itself, of course, but divorced from the empirical realities of the congregation.

Extracted from "The Worldly Church" by Paul Mortimore, Church Life Advisor for the Baptist Union of Great Britain (price £2.50 from Church Life Office).

IS GOD CALLING YOU TO WORK OVERSEAS?

CHRISTIAN WORKERS NEEDED NOW FOR

- Engineering and Industrial Development in Nepal
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- Teachers (especially TEFL)

There are many other openings around the world for you to use your qualifications and gifts.

MINISTERS NEEDED FOR WORK OVERSEAS

Is God asking you to consider ministry beyond the British Isles?

BRAZIL

There are opportunities in Brazil, especially in inner cities where church planting, evangelism and community work with a bias to the poor go hand in hand. Ministers need to be theologically qualified and experienced. Opportunities in theological education are sometimes available for those who are highly qualified after they have spent a couple of years in a church situation. Ministers need to have a conservative, evangelical outlook.

BULGARIA

Experienced pastor for pastoral and evangelistic work and training of leaders, with experience of church strategy and administration. We are looking for someone who can offer a five year commitment.

NICARAGUA

Experienced minister to care for, probably, three churches developing the ministry of preaching and pastoral care and also to train local leaders to take over responsibility. This is likely to be in a rural area and for a limited number of years.

PORTUGAL

A minister for a church planting/evangelistic situation which could be either an existing small church or a new work.

SRI LANKA

A minister and wife are needed for the Baptist Union of Sri Lanka. Because of the cultural situation the minister needs to be a man. His wife would have a low profile but an important supportive role. Acquiring a good working knowledge of the language is important in order to get alongside and work happily with local people and to build up good relationships, hence a long-term commitment is necessary. The job is one of co-operating with and encouraging local Christians, not organising them. There are many opportunities for a varied ministry given sensitivity, adaptability and patience.

ZIMBABWE

A minister or ministerial couple for the training of lay-leaders and for church planting.

If you would like more information about these opportunities of service or if you would like to talk to someone about working overseas then write to:

Andrew North, **Baptist Missionary Society**, PO Box 49, Baptist House,
129 Broadway, Didcot, Oxon OX11 8XA. Tel: 0235 512077

MISSIONARY

HERALD

JULY / AUGUST 94

FREEDOM IS
COMING

WOMEN IN ASIA

CHANGING CHURCH IN
SOUTH AFRICA

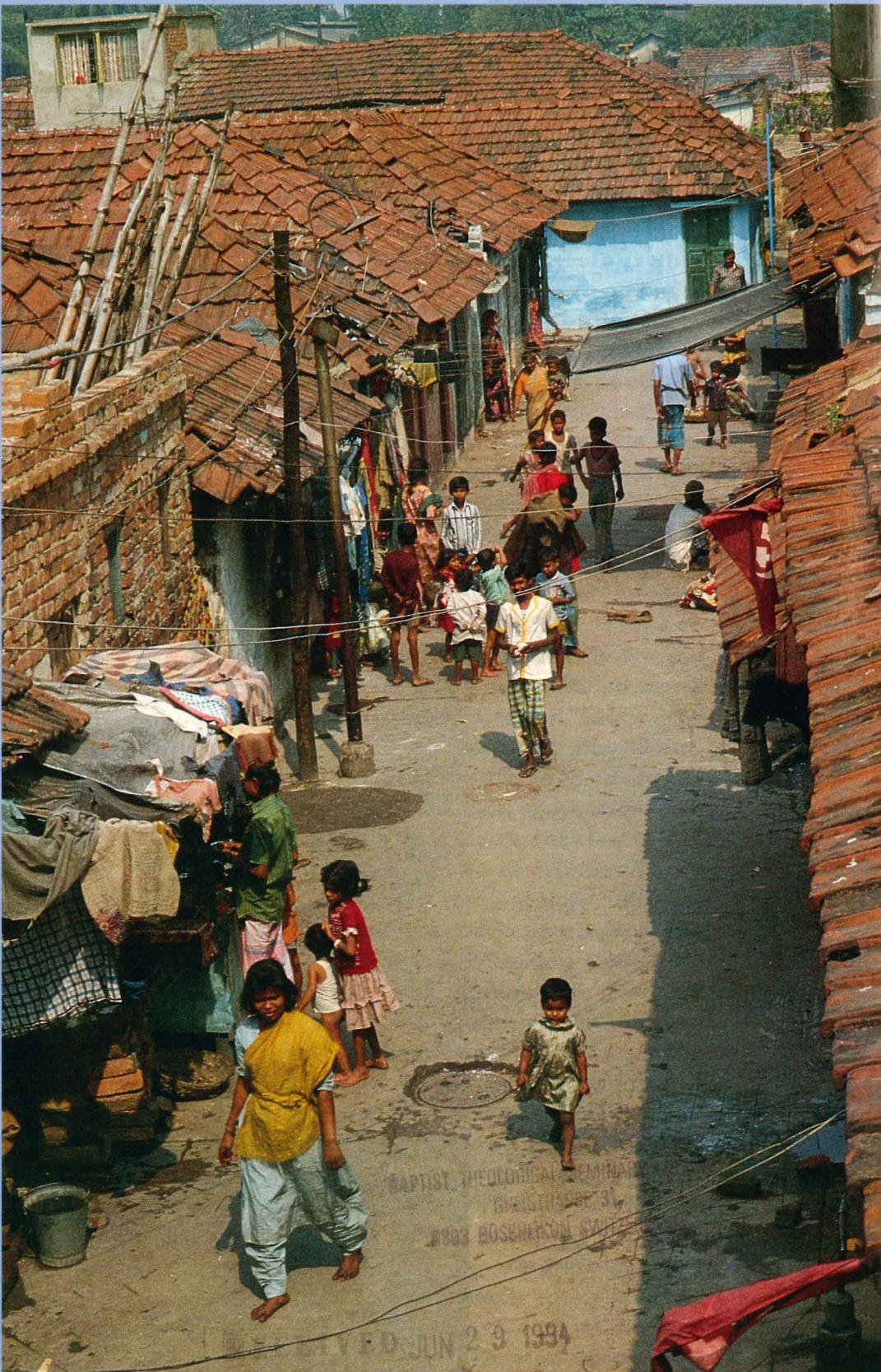
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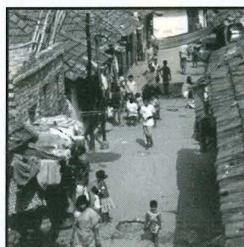
BIKING THE
GOSPEL

**NOT SO
Quiet...**

MAKING
WAVES

PLUS DOUBLE TAKE ACTION PULL OUT



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Cover photo : Calcutta
street scene (Mike Quantick)

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Individual Orders

If you order the Missionary Herald directly from BMS you also pay for postage and packing, and the cost of a year's subscription (which is ten issues) is £7.40.

Overseas subscribers pay the postage and packing rate applicable to their location.

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Always present and willing to help in hospital and church

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The BMS shares in mission with:

Albania

Angola

Bangladesh

Belgium

Brazil

Bulgaria

El Salvador

France

Hungary

India

Indonesia

Italy

Jamaica

Nepal

Nicaragua

Portugal

Sri Lanka

Thailand

Trinidad

Zaire

Zimbabwe

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Education is now available for girls in India.

Mission and Vision

Taken from the missionary sermon preached at the Baptist Assembly by Mrs Evangeline Anderson-Rajkumar, Lecturer in Theology and Ethics at Serampore College, India.

The Telegraph newspaper in Calcutta reported that a *harijan* woman, Rekha Ree, who was five months pregnant, was beaten senseless by a man for daring to draw water from a tube well that was exclusively for the use of high castes.

Harijans are *outcastes*. They do not belong to the four stratified castes in India, the Brahmins Kshatriyas, Vaishyas and the Sudras. These *harijans* or *Dalits* are faceless, voiceless, nameless people who are denied humanity and dignity. Dalits comprise about 25 per cent of India's population.

Some evade discrimination because they live in cities where caste discrimination is not so blatant, or because of upward mobility in education and lifestyle. But the majority are looked upon as non-human.

The shadow of a Dalit is enough to contaminate a high caste person, although he does not seem to mind taking away a Dalit woman to "offer comfort!"

Two small Dalit boys went for a swim in the pond used by the high caste and were electrocuted! In the case of the *harijan* woman Rekha, the story did not end with the beating. The residents protested but the offender set loose a dog and three *harijans* were bitten. The man also warned them of dire consequences if they reported the matter.

This may seem a drop in the ocean compared to the atrocities meted out against women all over the world and more so in developing countries like India. The discrimination of women by men starts in the womb. A survey conducted in a slum near>



"Free at last," was the song after the elections in South Africa. We join with the South Africans in their celebration of democratic freedom for people of all ethnic backgrounds. Yet perhaps the song should still be "Freedom is coming" because, as Desmond Hoffmeister points out this month, there is still a long way to go and a great deal of reconciliation to be attempted.

If BMS is not working in South Afric, we are involved in other areas of Southern Africa like Zimbabwe, which struggled long for democracy, Mozambique, which is desperately trying to recover from years of civil war, and Angola where the "worst war in the world" is being waged.

If we can't yet sing, "Free at last" for Angola, or Mozambique, or Zaire, or even Rwanda, dare we attempt a faint "Freedom is coming"? Why not? That's why we are working in partnership with Christians in many African countries today. That's why together we are witnessing to the liberating good news of God's love in Jesus Christ. One of the startling impressions visitors to Angola and Zaire receive is the vibrant witness of the churches. There ordinary Christians, who are daily suffering through war and economic deprivation, are not only praising and thanking God - "He calls us to praise him through the good and the bad" - but also setting out on foot and on bikes to evangelise and to serve the needs of others.

Our prayers for freedom are not restricted to Africa. Evangeline Anderson-Rajkumar reminds us of the near "slavery" that many women experience. "No woman is free if one woman is not free," she says. And that's true for people generally and that's why we unashamedly affirm that we are about the gospel business of working for freedom for all from anything that enslaves. ■

Continued
from page 3

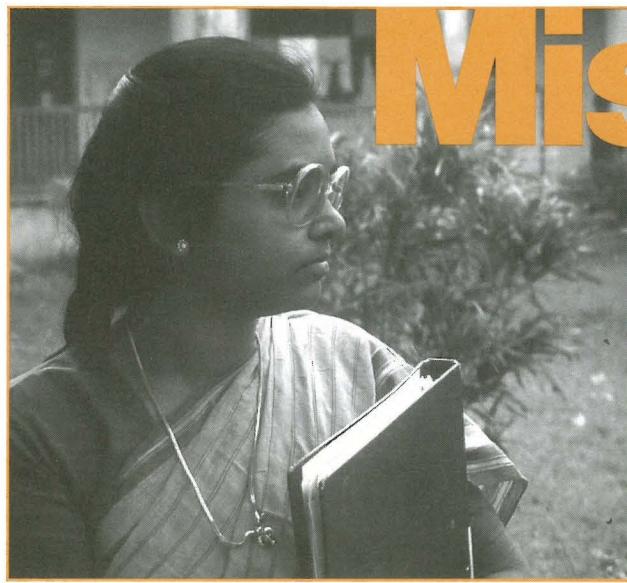
Bombay revealed that out of 8,000 abortions 7,999 were of female foetuses! Female infanticide is explained by parents as their right to bring to life and their right to kill because they cannot afford to bring up a girl child. She is a liability right from birth and at marriage huge sums of money have to be paid as a dowry. A proverb says: "Educating a girl is like watering a plant in the neighbour's garden!"

One may be tempted to ignore female foeticide and infanticide judging by the increasing number of *accidental* stove bursts and burning of brides by in-laws. The declining sex ratio in India, Pakistan and Bangladesh is a cause of great concern. The incident of Rekha Ree is an example of what the Dalits, women and the poor face in developing countries like India.

Why Mission?

First of all, when we say, "We believe in God, the creator, redeemer and sustainer," we acknowledge that regardless of race, culture, religion and gender we are related to each other. We are *blood relations!* related by the blood of Jesus Christ. Therefore when we see our brothers and sisters in pain, robbed of dignity, humanity and rights, we have no option but to rise up as children of one family and respond. This is difficult when we draw the circle of our family too small. God's family includes all God's people.

Secondly, I am seen as representing the changing image of women in Asia. But we cannot say the process of liberation is over and done with the freedom of a few select individuals. Unless *every* woman is liberated, *no* woman is liberated; unless *every* human-being is liberated, *nobody* is liberated. Our mission in this world is bound up with each other's lives. Liberation of women from the clutches of patriarchy is libera-



Mission

Evangeline Anderson-Rajkumar, the first female lecturer of Theology at Serampore College.

tion of human-beings.

Thirdly, the missiological motive comes alive when we recall the significance of being called *Christians* - Christ's followers. Jesus threw in his lot with the poor, weak and the marginalised. He never compromised with the powerful oppressors or systems. If he had done so, he would not have ended up on the cross! The cross is a constant reminder never to compromise with the mammon.

Peter is appreciated when he confesses that Jesus is the Messiah, son of the Living God. "Flesh and blood have not

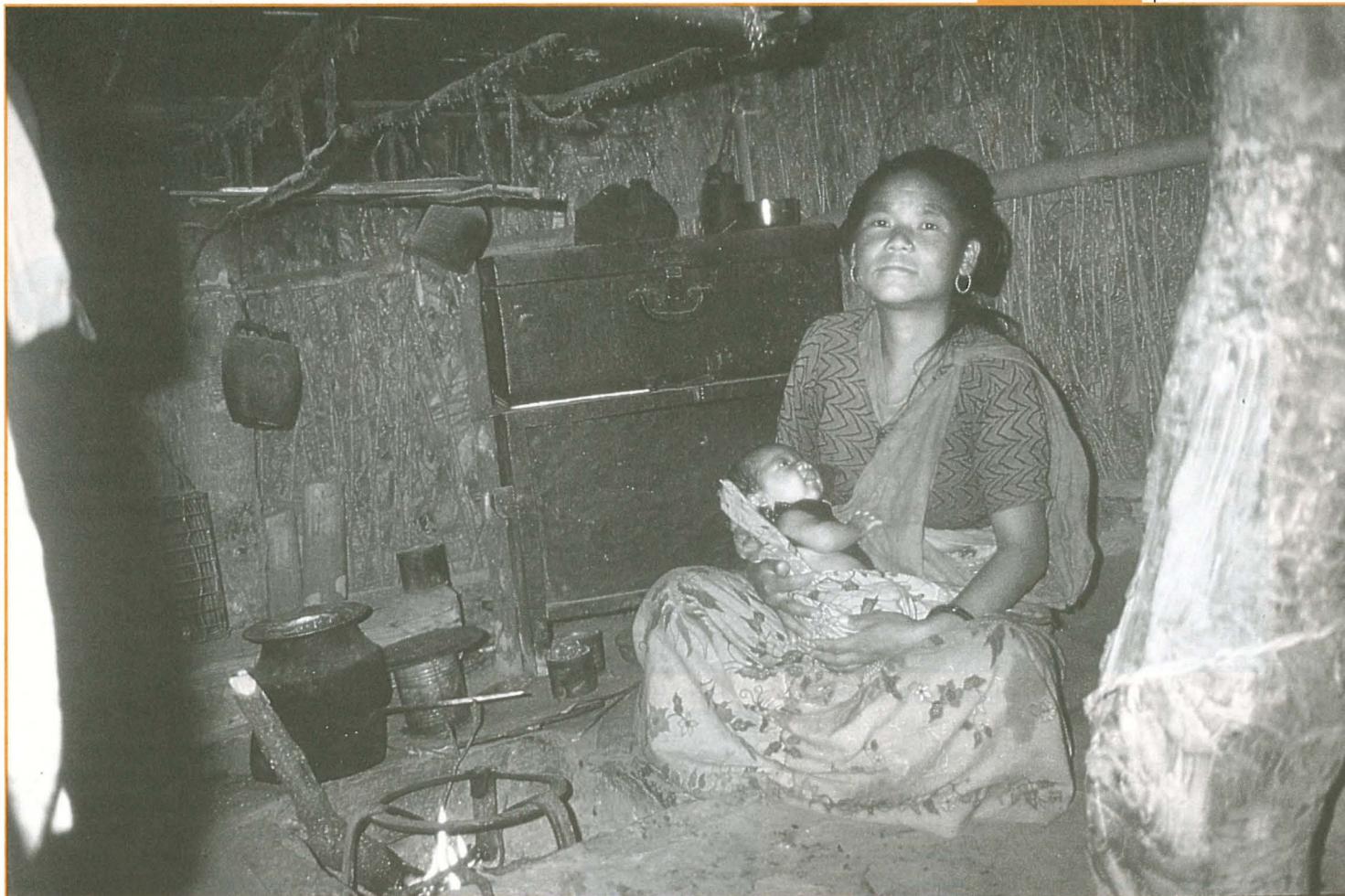
revealed this to you Simon Barjona!" Peter had his theology right. However, when it came to putting it into practice, he failed miserably. When Jesus foretold his sufferings and death, Peter would hear none of it. But Jesus turned around and admonished him. "Get behind me Satan!" Those wishing to follow Christ have to deny themselves and take up a cross. *There is no option!* Those who put their hands on the plough cannot expect to keep themselves neat and tidy, spick and span, but become dirty, muddy and dusty and down to earth. The shine on our faces is hid-

A Christian wedding in India, forging the way for a life of partnership in the gospel.



Mission is not just a journey one makes from one place to another to proclaim the gospel, it is a journey of the heart and mind, a journey of faith, hope and love, together with the pilgrims - the people of God.

n and Vision



den under this dust. Christian mission therefore gains a new face. It is confronting the realities of today - in Asia, India and in the whole world.

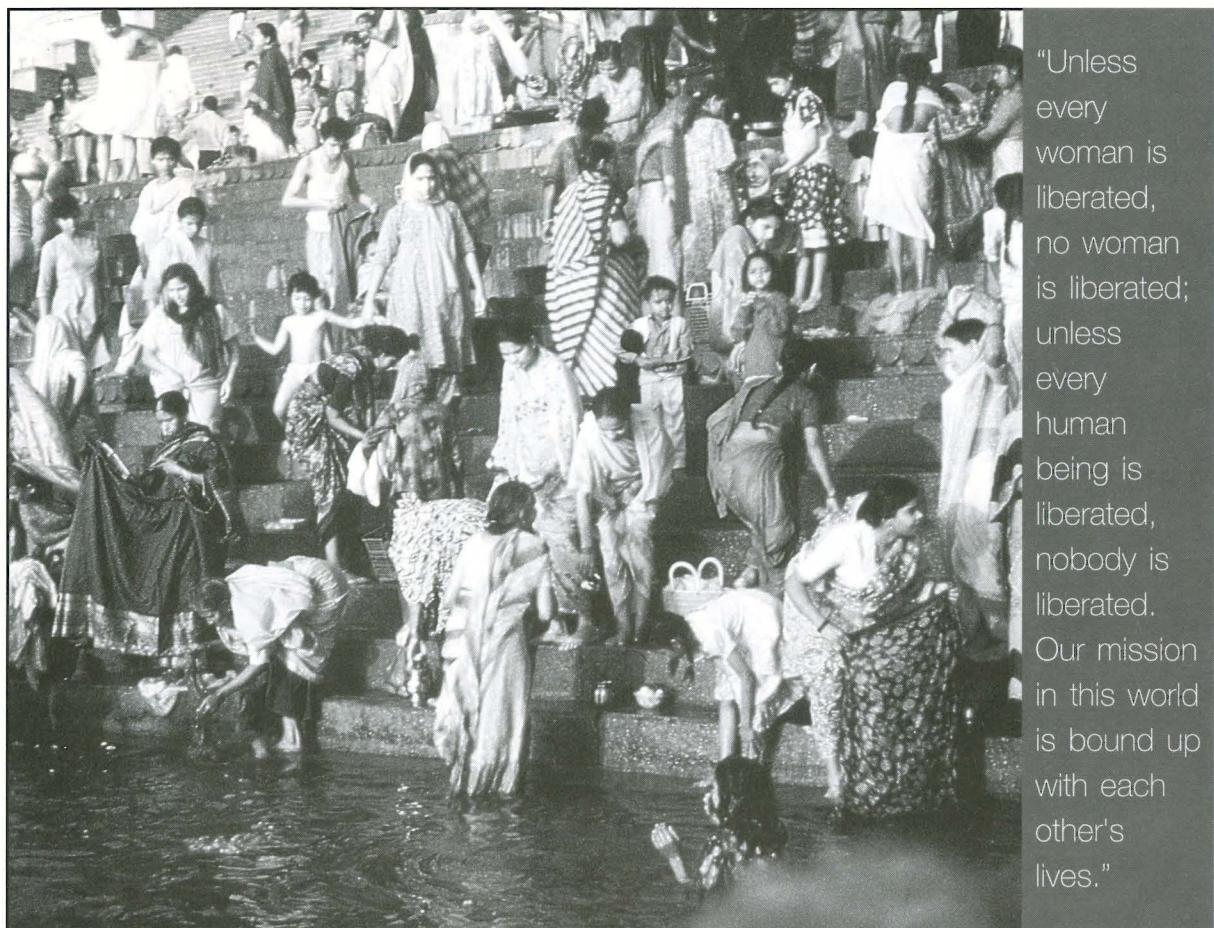
The reality need not be sought in books. It is right under our noses. When we ignore the way governments in developed countries make use of cheap labour from developing countries or decide to export banned medicines, or dump nuclear waste, as if the lives of people there were less important than their own, truth is bare for all to see. Poverty and hunger have become the culture of Asia which we accept

as a reality that cannot be changed. This reality stares us in the face. Fifty per cent of the world's population are women, who put in 60 per cent of all hours worked, earn only ten per cent of the world's income and own only one per cent of world's property. The minority of the world's population living in developed countries consumes the majority of the world's resources leaving little for the majority to fight over. Behind these statistics are real people.

The Spirit of God silences our egoistic thoughts and leads us into a period of critical self

Breaking free from centuries of oppression is not easy for most women.

Continued on page 6



"Unless every woman is liberated, no woman is liberated; unless every human being is liberated, nobody is liberated. Our mission in this world is bound up with each other's lives."

Continued
from page 5

evaluation. The Mission of God's family cannot be to kneel down and pray that all this exists on the other side of the world and express thanks for one's own health and wealth.

If anyone wishes to follow Christ then the mandate is clear: to deny oneself, take up the cross and follow him. That means putting another's interests ahead of our own. What better example than William Carey whose toil and sweat were not for self-glorification but for the betterment of people like those women who were forced to step into the funeral pyre of their dead husbands no matter how young they were! Whose interest was to see Christ in the life of the poorest,

"Such a mission is possible for God's family when love fills every sinew of our being, ready to be crucified as our master was."

Mission begins when we are ready to unlearn values and attitudes, which have robbed others of their right to dignity. Mission continues when we develop the courage to say no to any system, policy or power

marginalised and victimised and restore their dignity. Such a mission is possible for God's family when love fills every sinew of our being, ready to be crucified as our master was. that denies life to all. The mission of the Church is to be a prophetic voice. It is only then that the vision of the people of God and the dream of God for the world will merge. The three harijans, who were bitten by the dog for responding to the cry of their sister probably knew the price they had to pay but it did not deter them. Just as Jesus reminded Peter, reflection without action is void, theology without praxis is empty. Mission is not just a journey one makes from one place to another to proclaim the gospel, it is a journey of the heart and mind, a journey of faith, hope and love, together with the pilgrims - the people of God. ■

Samuel

by Andrea Hotchkin

Samuel can you start the generator? Samuel can you come and translate for Dr Mark? Samuel, how's the patient who was ill last night in the TB ward?

So starts another normal day for Samuel. His job? Guardian of the Leprosy Hospital, Macenta. He may not have any official qualifications but without him the hospital would not run. Always present and willing to help he lives in a small house in the grounds of the hospital with his wife and three children.

He has been there since the work began ten years ago. At that time there was one building with a tree growing out of the middle. It served as a leprosy "ward". Now we have 60 beds for leprosy patients in ten small huts, and two TB wards; not to mention outpatient consulting rooms, a pharmacy, a physiotherapy department and an operating block. It is here that Mark is working, concentrating on healing ulcers caused by lack of sensation in leprous feet. He is also helping to restore function to fingers and feet paralysed by leprosy, hopefully bringing new life and hope to people whose lives have been made so difficult by this disease.

But to return to Samuel, he doesn't only help us at the hospital. His seemingly boundless energy leads him to our house where he's anxious to show

how to make a garden the Guinean way.

"It must be carefully measured, not as the women do."

"But don't they do most of the gardening Samuel?"

"Yes, but this is how to do it properly."

Not surprisingly his carefully planted maize grows well and tastes good.

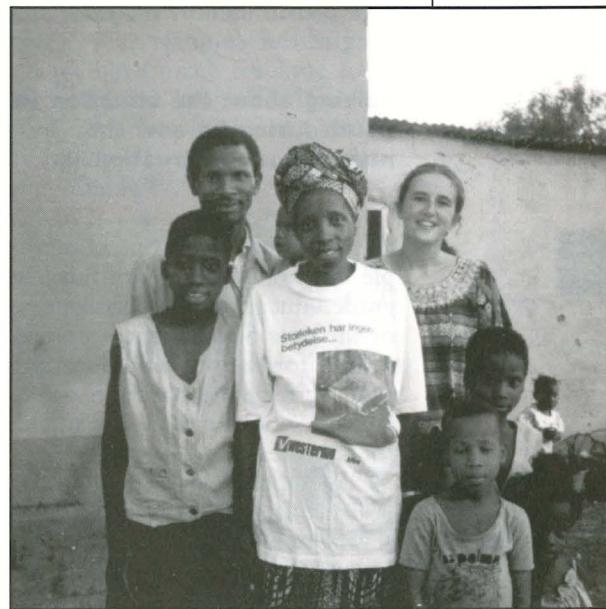
Then, if you should go to church, who would you find there? None other than Samuel, this time translating the four language service where we can choose to listen to the sermon in French or English - or is it really two sermons? Perhaps when we understand Toma or Kissi we shall have three or four sermons a week.

Fortunately for us, not only can we be helped by Samuel, we can help him too. On Christmas Eve night he arrived in distress. "Ça ne va pas avec ma femme," he said. She was in labour and bleeding. A quick visit to the Health Centre revealed that she needed a Caesarian. We arrived at the hospital to find the doctor unavailable and the operating theatre unlit. A search in town for a nurse to help ended successfully when we met one in the street. And the newly cleaned operating light worked well when the knob was replaced in the right place. Mark gave the anaesthetic. I did the operation and Pauline arrived screaming in no time. My work continues in this area,

not always, sadly, with such good results. Many women arrive after days in labour. We hope, in time, to teach the women and midwives to seek help sooner.

It remains to be seen whether Mark can find the time or energy to help Samuel with his next project - building a house. Certainly building a friendship at the same time as helping each other and others seems to be a good way of living the gospel.

Andrea and Mark Hotckin
are BMS doctors who were originally hoping to go to Zaire. When the emergency in that country prevented them, they accepted an opportunity to work in Guinea where they are seconded to the Leprosy Mission.



I CANNOT BE human IF YOU ARE NOT human

Desmond Hoffmeister began by thanking British Baptists.

“ My wife, Beverley, and I are the direct result of missionary endeavour. Our church in Cape Town was started indirectly by British Baptists. Our conversion experience was fundamental, so radically changing our lives, that to minimise the positive effects of missionary endeavour would be a denial of our very lives.

“We have also come to thank those individuals, organisations and churches who through resolutions, protests, actions or even the support of sanctions and diplomatic pressure contributed to the normalising of our country.”

Talking about the situation in South Africa he saw the need for reconstruction.

“ In our Church most people have only received a third-grade education. The challenges of the new South Africa present a need for theological education right across the board - formal and informal for lay people and for ministers.

“We need tools to relate holistically because we have had a very narrow view of the gospel. Politically we have had one agenda but theologically we

have been trapped. We need to be exposed to new models of being the church.

“The Church in South Africa is going through a major change. It must learn to relate to a powerful democratic government and to be a prophetic voice. So it needs to develop its leadership.”

Moving to the possibility of stronger links with British Baptists he said it would have to be on the basis of partnership and not paternalism.

“ In South Africa, black Baptists, or people from the underside, have viewed British Baptists in the wrong way. We have thought of you in the way we view the South African Baptist Union which is predominantly white and in the main very conservative. The whole variety of the Baptist scene in Britain needs to be exposed to our church.

“Then there is the question of solidarity arising not from any political agenda but because everything we do has a theological base. Now is the time to rebuild. South Africans have suffered from three evils for almost 300 years: racism, colonialism and paternalism. So if we look at the gospel imperative, holistically and historically,

Desmond Hoffmeister is pastor of a Baptist Church and Director for Ethics and Social Responsibility of the Baptist Convention in South Africa. He spoke to David Pountain about the place of the Church in the New South Africa when he visited Baptist House in March.

that is going to mean a solidarity that is empowering.

“We would be suspicious of any attempt to establish a neo-colonialism or neo-racism. We wouldn't want to replace one oppressor with another.

“Partnership then, as a mutual openness, is very important. In one sense it is easy to give because we have a charitable heart, but the maturity of our Christian experience is in the ability also to receive. We may be poor but because of our struggles and because of all the things we have gone through we have riches more than gold. We hope Baptists in Britain will be open to what we can give. If we can develop that approach we can build an empowering partnership.”

Desmond Hoffmeister pointed out that in South Africa they need to go through a process of strategic planning, prioritising needs and of presenting a coherent vision for a post-apartheid situation.

“ One thing, much on our minds, is the establishment of a theological institution. We need resource people for this because we do not have any black nationals who could teach in any theological institution.

“Then there is the question of black empowerment. It is

one thing to have political freedom and a vote, it is quite another to have money in order to survive. We need to help people to generate income. So we would look for people to teach specific skills - computing, how to run co-operatives, marketing, how to operate small businesses. ”

He said that his holistic view of the gospel did not make him any less an evangelical.

“ I hold a high view of scripture. I have a very high view of Jesus Christ too. The centre of anything I do is Jesus. But we need to ask how that helps me to love as a Christian.

“ I am an evangelical, but there is a narrow evangelicalism and broad evangelicalism. The narrow ones want me to separate daily experience from faith, so I might as well pack my faith in a bag and put it to one side as completely useless because it cannot answer the questions I raise. It cannot begin to empower me to provide for myself. It cannot give me a sense of dignity as a person. My faculties are diminished to a realm of spirituality and I become less of a human being.

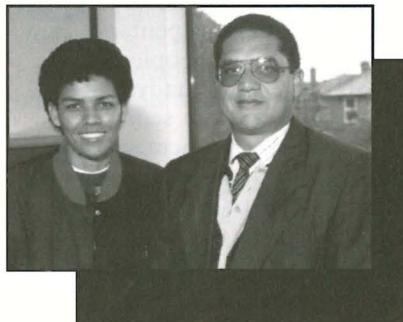
“ Under apartheid it was possible to be a good Christian on Sunday and to dehumanise people during the week. It was possible to have a relationship with God and devastate people in the process.

“ My understanding of the gospel is that, as John said, I cannot love God without loving people. I must see Jesus in you and you must see him in me. My relationship with Christ is reflected in my relationship with you.

“ I want to see people coming to Christ and I want to see churches being built as a clear commitment to that, but I want to see people coming to Christ for the right reasons not as a way of escaping from reality. If

I preached asking people to come to Christ, and then told them to forget their misery, to become better slaves and to wait for the day when God comes, then I would be cruel. I would be telling them to accept oppression and become victims of circumstance. I would be taking away the basic God-given right, the right to determine their future.

“ If I meet people's needs holistically from Monday to Friday, then worship becomes alive. I don't have to import a liturgy. Worship is related to experience. Our Baptist hymnals do not have hymns to express the questions we are asking or to help us express our praise. So we have had to write new songs. One is called, “Created in the image of God. ”



We hope Baptists in Britain will be open to what we can give. If we can develop that approach we can build an empowering partnership.”



Desmond and Beverley Hoffmeister on their recent visit to Baptist House.

Looking at the Church's prophetic role Desmond Hoffmeister said the country was fortunate in having a leader like Nelson Mandela.

“ Whenever we have called him to a summit, to a meeting with certain leaders, to talk about violence, he has always been responsive.

“ Our leaders will face many challenges. They may be tempted to promise what they cannot keep. We may find a black elite developing, replacing or enlarging the white elite and forgetting the legitimate cries of people. The questions of land, housing and education may be put on the back burner. So I see the church as staying in touch with the poor, becoming the voice of the voiceless.

“ There are a lot of expectations but balancing right with wrong is going to be important to articulate. Those of us who have spoken out have a responsibility to continue so that we will not be accused of being the new government at prayer. ”

What of Africa's “white tribe”?

“ The church is talking about reconciliation. Revenge is not an option. We are warning against indiscriminate racism in reverse. There is a lot of fear and we have much teaching to do. There is a beautiful African word, *ubuntu*, which means my humanity is bound up with your humanity. I cannot be human if you are not human and you cannot be human if I am not human. The church's responsibility towards white people is to restore the lack of humanity and remove the dehumanising effect of apartheid. ”

FREEDOM

BIKING THE Gospel



Have bike - will preach

Over 10,000 people heard the Word of God proclaimed during a series of evangelistic campaigns in one region of Zaire last year. The whole project was spearheaded by Pastor Mopanda Manzina. In the best of times, travel in Zaire is not easy. Today, because of the severe economic problems facing the country it is almost impossible. Yet Mopanda Manzina, the regional evangelist for the Bandundu region of the Baptist Community of the River Zaire (CBFZ), is still managing to get around.

There is little money to support his work. The evangelists, travel around on bicycles and are responsible for the repair of their own machines. But it is interesting to note that the evangelism department is the only department in the whole region that still has any working cycles. That's because, despite the lack of funds, Mopanda recognises the importance of his bikes and takes good care of them. During recent campaigns the evangelists have had to carry them over large distances where bridges have broken down or where the roads are water-logged.

Pastor Mopanda trained at the Centre for Evangelism in Kinshasa in 1991 and 1992 and was there at the time of the severe rioting. But he was still able to complete his studies and

return to his base at Bolobo.

A year ago he travelled around the Mushie and Ntandembelo districts carrying out evangelistic campaigns, holding training seminars and making pastoral visits. In all, 7,832 people heard the Word of God being proclaimed, 964 were brought to repentance and a total of 1,243 people were prayed for individually. Almost 2,000 attended the seminars.

In August and September, Pastor Mopanda was involved in a number of pastoral visits in Bolobo and he reported that 84 were brought to repentance.

Then he set out to Yumbi, where the evangelistic campaigns and seminars continued. He even conducted wedding services for seven couples, which is quite rare. Zairians still tend to have traditional marriages and do not often ask God to bless their union. In Yumbi, 1,204 people attended the evangelistic services and 118 people came to faith.

On returning to Bolobo in October, Mopanda did not take a holiday. Instead he continued to work. He held an evangelistic service in each of the districts of Bolobo. Another 1,376 heard God's Word and 241 repented.

Pastor Mopanda is not the only evangelist in this region of CBFZ. Both Evangelist Bongenda of Tshumbiri and Evangelist Molondo of Ntandembelo have been work-

ing hard to make sure the gospel is proclaimed in their respective areas.

One aspect of the course Mopanda took in Kinshasa concerned the training of lay people. His hope for this year is to carry out two "Ecoles Portatives". This is really a two month training school for the various lay preachers of the region. In Zaire there is a lack of trained pastors. Many of those leading the village churches are willing lay women and men who have had little or no training.

By May, the first school was underway. It took place in Bolobo where there are 47 catechists (lay pastors) and three teachers. They studied throughout each afternoon. Their comments are encouraging, although many of the students were quite old and said that it was hard to return to school after so many years.

"I praise God for all the help I have received over the past year," said Mopanda. "I am praying for strength and encouragement in order to be able to continue my work."

"Amongst all the hardships, problems and corruption of Zaire, Mopanda stands out for his faith and for his love of God," said Elizabeth Allford.

"Please pray for him as he travels around leaving his wife and children at home for lengthy periods of time. May God honour and bless him." ■

Discussion Starter

Double Take Double Take



1 Is our society free from outcastes? (See Mission and Vision, p3) If your answer is 'no', who are the outcastes in your village, town, or city? Do you know the factors involved in contributing to their way of life? Is there anything you can do to help? How would you give someone's humanity back to them?

2 In what ways does the church in Albania have similarities with a New Testament church? (See David Wilson article, p4) And how is it different? What will be the indicators that things are changing and maturing in Albania?

3 What does it say about being female in India when 7999 out of 8000 abortions are of female foetuses? (See Mission and Vision p4). Living in the 'enlightened' western world, for those of you who are female, are you glad you have been born female; and for those of you who are male, list the positive attributes of femaleness.

4 Is there any freedom at all in Zaire at the moment? (See Not so Quiet, p15) What freedom does death bring?

5 In what ways could we 'pack our faith in a bag' (as cited by Desmond Hoffmeister, p9)? Desmond Hoffmeister then goes on to say 'and put it to one side because it is completely useless'. Is this true or fair? Would there be times when packing our faith in a bag might be an advantage?

6 How would you have reacted to the immense problems faced by Christian workers in Zaire? (See Biking the Gospel, p10)

7 'When we say, "We believe in God the creator, redeemer and sustainer", we acknowledge that regardless of race, culture, religion and gender we are related to each other.'(See Mission and Vision, p3) Is the family likeness apparent? How could this bond be shown more in its out-workings? ■

FREEDOM

DOUBLE TAKE

Double Take is a way of using the Herald to consider, more deeply, the theme which is highlighted each month. Whether used privately, within a missionary or house group, or as part of Sunday worship, the hope is that a better understanding of the issues will lead to a change in attitudes, to a commitment to prayer, to involvement in mission and to action.

Bible Study.....

Galatians 5: 1-15

The issues here for the Galatians were those of circumcision and the relevance of the Mosaic law for salvation. We know that some Jewish Christians tried to impose Jewish ceremonials, including circumcision, on Gentile converts. Paul spelt out the central issue of the Gospel, which later was to play such an important part in Martin Luther's thinking: namely, that of "faith alone, and grace alone", and asked how the Galatians who had begun in grace, should now get bogged down with the law. Ritual acts and good works could only destroy grace.

5: 1-2 Freedom in Christ

Although this is talking about a spiritual freedom, its message can have many applications. In some ways, it is easier to live as a slave, or a literal prisoner than face the demands freedom places upon us. The article on South Africa says "we wouldn't want to replace one oppressor with another" (p8)

Can you think of areas of the world which have won their freedom, only to find the people are now enslaved to someone or something else? What does this say about human nature? Do you have any personal recollections of being 'imprisoned' by a bad habit or overbearing person? What happened when the prison doors were opened for you?

5: 2-6 The issue of the day - Circumcision

Circumcision is the mark of the male Orthodox Jew: It represents everything he stands for in regard to obedience to the law and salvation. And you cannot trust in the law and at the same time trust

in Jesus Christ for salvation. So Paul points out (v6) "neither circumcision nor uncircumcision is of any value"; and that what does count is a personal faith in Jesus Christ, and this faith working itself out through love.

What similar issues for Christians today equate with the New Testament issue of circumcision?

Had you been in Calcutta when harijan Rekha Ree drew water from the high caste tube well (p3), what would your reactions have been? Were her few moments of freedom worth it?

5: 7-12 Spiritual Progress

Paul has used the analogy of a race elsewhere. "Who cut in on you?" or "hindered you?" (v7) perhaps suggests a person or group of people standing on the sideline hassling the competitors, making them lose sight of the reason why they were in the race in the first place. So the runners of the race must be on their guard, and Paul can say confidently that the one who was unsettling them would one day meet his judgement. Why is Paul able to say this? Do you think it is right for Desmond Hoffmeister to say for the black people of South Africa "revenge is not an option"? (p9) If you were in his shoes, would you be able to say that?

5: 13-15 The freedom to serve in love

Freedom is not just freedom from legally imposed religious rituals, but it is also freedom to exercise one's liberty in Christ. This is not an excuse for lawless living, it is a freedom which is a service to others. There is a Christian bondage, but it is a willing and joyful one.

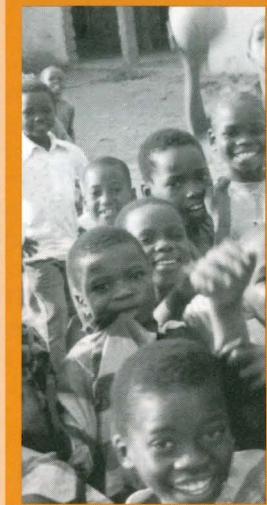
Evangeline Anderson-Rajkumar said "To deny oneself, take up the

cross and follow (Christ) means putting another's interest ahead of our own." (p6)

How practical and realistic is this advice?

How would it work out, for example, in a church member's meeting?

The church in Albania is very much like a New Testament church situation (p18). Imagine yourself in the role of a 'Paul' about a write a letter to this new group of churches. What advice would you give the church leaders and members? ■



**Double
Take
Double
Take**

Action Points

1 We do not have facts and figures to elaborate on Evangeline Anderson-Rajkumar's statistics about female discrimination. But we do have other figures such as male/female literacy. For countries mentioned in this Herald the statistics are as follows:

Literacy	Male	Female
Albania	80%*	71%*
Guinea (1990)	35%	13%
India (1990)	62%	34%
RSA (1980)	78%	75%
Zaire (1990)	84%	61%

*These are the figures for secondary school enrolment. Literacy figures are just given as 75% (1989), for both male and female.

Wherever you are in our society, whatever job you do or don't do, see if there is discrimination eg

- if you are working with or overseeing children and young people, do the boys have an easier life than the girls? Do the bright, good looking kids manipulate others? Do children from less privileged backgrounds have to fight harder for the same benefits?
- if you are an employer or work in a capacity which involves management of other people, are you fairer to some people than to others? Do you label people according to hearsay, rather than personal valuation?
- if you are involved in caring for other people, are you likely to be more irritable with the unlovely, cantankerous people?
- if you are out of work, do you feel discriminated against personally?

At the end of each day (for a week) write down all the people

you have met and come into contact with. Write your reactions to them, and try to analyse why this was. Ask whether it was a Christian reaction, and if it wasn't, resolve with God's help, to make it more so.

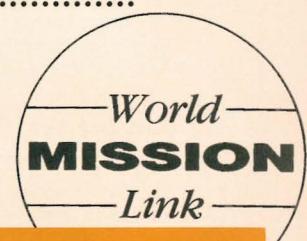
2 Find out more about pro-life groups, reconciliation groups, environmental groups or social welfare groups in your area. If appropriate, join one!

3 A suggested resolution to take to your church members meeting:
We, wish to congratulate the Salvadoran people on its recent presidential, national and local government elections. In sending good wishes to those elected we are mindful that the civil war of the 1980s has left a legacy of fear and suspicion.

Therefore, we call on the Government of El Salvador:

- a) To wholeheartedly seek reconciliation amongst all its citizens and the reconstruction of the country;
- b) To even-handedly offer compensation to those who suffered as a result of the conflict;
- c) To establish the documentation of citizenship to all who have been disenfranchised as a matter of urgency;
- d) To vigilantly restrain any who would use intimidation and/or violence to perpetuate old divisions.

Write to: Dr Armando Calderon Sol
Presidente de la Republica
Casa Presidencial
San Salvador
El Salvador
Central America



World Mission Link seems very complicated. We only had one name to remember in the previous scheme.

Before 1991 we had Deputation, but there was also the Missionary Link Scheme (sometimes called Adoption). Since 1991 we've had one programme, World Mission Link (WML), with three parts - Link-Up, Staff Teams and Mission Education.

- LINK-UP involves churches and missionaries;
- STAFF-TEAMS involve churches, BMS staff in the UK, people studying here from abroad (Scholarship Holders) and missionaries;
- MISSION EDUCATION involves churches, BMS Resources, speakers living in Britain, Scholarship Holders, and sometimes missionaries and Didcot staff.

If churches are involved in all three parts of WML shouldn't we have been sent some information?

All churches received a booklet about WML at the beginning of 1994. Copies are available.

What other material should I know about?

Here's a list:

- WML booklet;
- Visiting Speakers, Guidelines for Churches leaflet;
- Power Pack quarterly resource material;
- BMS Resources catalogue;
- Link-Up groups receive a profile and photograph of their missionary, plus certificate. If you require replacements, write to the WML Organiser, Didcot.

*Should I write to Didcot for all WML queries?
It's best to contact your BMS*

Representative first if you want to book a speaker for a meeting or enquire about Staff events. Other queries go to Didcot, but don't worry, BMS Representatives pass letters on.

I thought we couldn't have any speakers apart from our Link-Up missionary. Can I book a speaker for a missionary meeting?

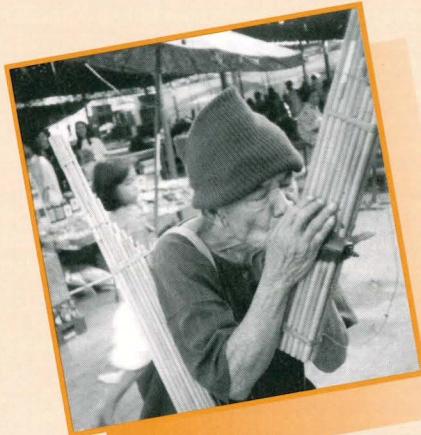
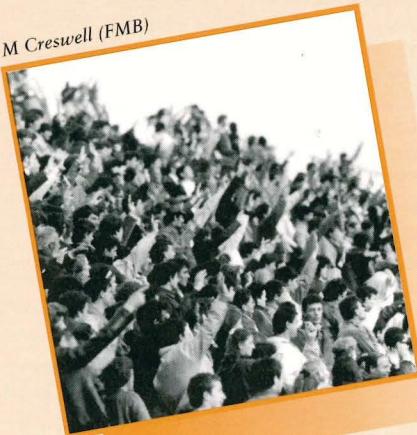
There are many people in this country willing to visit churches. But ask well in advance.

So, we have one programme with three parts and churches can be involved in all three. That's not as complicated as I thought.

Remember, we want to hear of problems and of any ideas for improving the programme or the need for more information. We'd also be delighted to hear of good things happening through WML to share with other churches and groups. ■

Worship

M Creswell (FMB)



1 “In Petersburg, one of the most racist towns in South Africa, a black member of the Baptist Church moved into a new home. He introduced himself to his neighbours. Mr Vansero welcomed him with open arms. Mr De Beer, next door, made him understand that he wasn’t welcome and didn’t appreciate a black man with more money and better educated than he.

“Within three months, however, they had built up such a healthy relationship that Mr De Beer said he wouldn’t think of moving away.” **Desmond Hoffmeister**

Give the black member of the church a name and then write a short drama sketch showing how the relationship between the black and white men developed.

2 Desmond Hoffmeister said, “If I begin to meet people’s needs holistically from Monday to Friday then the worship itself becomes instinct. I don’t have to import my liturgy. My worship is in relation to all this.”

Write your own liturgy based on your own situation here and now, good or bad. Don’t try and use ‘clerical’ language if that is not how you would normally address God. Different groups in your church could write a hymn or a song (it may be easier if you use an existing tune). But most important of all, let it be honest and reflect your hopes, struggles and life at the moment.

3 **Songs from World Praise**
no 21,
Free to serve Ghana
no 16,
God gave us a new heart
El Salvador

no 65,
Santo, Santo, Santo
El Salvador

Baptist Praise & Worship

no 622,

Freedom is coming

Oh yes, I know!

no 625

‘I have a dream,’
a man once said

Pam Pettitt

Loving Creator God,
you have shown us
that every man and woman
is valuable by offering the
life of your own son.

Why then do we count human life
as cheap?

We confess that it is easier
to think in terms
of graphs and figures
of percentages and
statistics

hiding behind the ‘laws’ of eco-
nomics and forgetting that inflation
is about people -
hungry people and dying
babies.

Loving God,
give us a Christlike spirit
which will help us to value,
every man, woman and child
as if they were our own
because they are yours.

David Pountain BMS Prayer Guide 1993

ZAIRE

I hear the cries, countless souls
unfold
who die without a name
their twisted bodies, already cold;
the earth its dead proclaim.

Where are you, Father,
why silence keep?
Don’t you hear their cries?
...but now silently I see you weep
as on the cross he dies.

Come resurrected Christ of life;
break from the earth again.
Arise from Zaire’s burning strife
and free them from their pain.

Richard Hoskins, 1991

Another quiet

WEEK THE DISQUIET OF BAD NEWS

Our first week back on the CBFZ compound was a quiet one, but for a particular reason. On our first night, Monday, the stillness of the small hours was suddenly rent by anguished sobbing. News had reached our neighbours, the Mengi family, of their daughter Emma's death from cancer.

Months earlier, with the help of the Church of Christ in Zaire (ECZ) and friends overseas, Pastor Mengi had flown with her to where she could get treatment unavailable in Zaire. Everything had been tried, including amputation of the leg, but finally to no avail. Pastor Mengi returned with the body on Thursday, and the flow of people coming to comfort the family increased. Many of Emma's friends, young people from the church, filed past the open coffin under a canopy set up on the lawns. Choirs sang and each evening a service was conducted in the open.

On the Saturday, Emma's brothers and sisters led the cortege to the church over the road, where Pastor Mengi leads the pastoral team. During the service testimony was given to Emma's Christian hope. Taking to the main boulevard in the midday rush-hour the large congregation accompanied the body the half-mile to the cemetery and there laid it to rest.

Death is too commonplace



here for comfort. Not because of war. Nothing so dramatic. There is apparent peace. But many people can no longer afford to feed their families properly or to pay for medical treatment. Resistance is low and social security non-existent.

One friend wrote: "We are living on the borderline between the life of a human being and the life of an animal, such is the uncertainty of tomorrow."

In the small church where we assist the pastor there were five deaths recently in one week - members or their children. Exceptional, to be sure, but it happened. One was a 19 year-old daughter of the church secretary. He has what would be considered in normal times a good job - academic secretary in one of the institutions of higher education. But like many others, not having been paid for months, he was unable to pay for medical treatment.

One mother of three children whose husband has left her is a civil servant. Last time they were paid, four months ago, she didn't get hers. She was away that day and it was "lent" to someone else. When I asked how much it was she said, with a laugh, "150 new

zaires." That is the equivalent of about £1. She tried to scrape a living sewing clothes. Friends pay for her children to go to school.

Jean (as in French), the odd-job man, soon discovered we were back. I must say that he is careful to observe a proper respect for the dead. He came in one morning to say that he was not coming to work.

"Why not?"

"The King of the Belgians has died."

When I expressed surprise that this should cause him the loss of a day's work he said, "Well, he was our king too."

Another day it was the President of the Ivory Coast. On another occasion he arrived with his head shaven. His "oldest father" had died. He was referring to his father's eldest brother. Custom required that he shave his head.

"When did he die?" I asked.

"In 1982," he said.

"If custom requires you to shave your head, why didn't you fulfil your duty at the time?" I enquired.

"Well, I didn't, but now I have," he said.

His face bore the contented smile of a man who has done what a man has to do and I hadn't the heart to pursue my enquiry. After all, better late than never.

*From our special correspondent,
Owen Clark, in Kinshasa.*

A funeral
in
Kinshasa.

THE TRUTH WILL SET YOU **free**

James Grote reports on the recent elections in El Salvador

On 20 March 1994 the people of El Salvador went to the polls to elect a new president, parliament and local government. The elections formed part of a United Nations brokered Peace Accord which brought to an end the country's twelve year civil war between the right-wing government and the left-wing guerilla army of the FMLN. Two years on from the signing of the Peace Accord FMLN is a political party and was the most powerful challenger to the ruling ARENA party.

We returned to El Salvador in February to find a country daubed with the colours of the seven contending parties; bridges, curbs, walls, tree-trunks, roads, lamp posts all failed to escape the brush and paint of the campaigners. These were the first free democratic elections in El Salvador's history following decades of military-controlled governments.

Jaime came to our house on the morning of the election, electoral card in hand. He went out to the voting booths that lined the main road through San Miguel. The elections were monitored by 3,000 foreign observers. The results poured in over the first 24 hours and diminished to a trickle for ten days until a final result was declared. The FMLN won 25 per cent of the parliamentary

seats compared with a little less than 50 per cent for the ruling ARENA party. These results were reflected in the presidential election and with no one taking more than 50 per cent of the vote, a run-off between the FMLN and ARENA candidates was announced for 24 April.

With the results came in accusations of fraud. Thousands of people having applied for their electoral card never received it. Jaime's sister, Rose, began to apply for her card in July last year, was sent from pillar to post and was eventually told that she wouldn't get it in time. Others with cards turned up to find their names omitted from the register. Names on the register included some who were dead or living outside the country. Polling stations were moved, making them inaccessible. Some opened late, others closed while people were still queueing.

In the second round of the presidential election less than half the people bothered to turn out, betraying their lack of trust in the electoral system, which, according to the United Nations, still begs for reform.

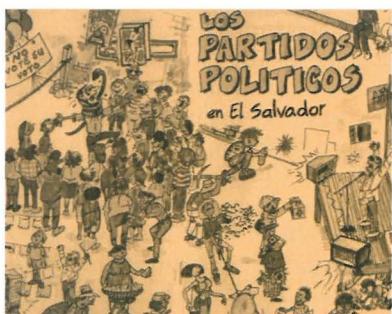
The right-wing candidate, Dr Armando Calderon Sol, is the new president, aided by the slick advertising of Saatchi and Saatchi. The ARENA party which he leads was founded by the late Major Roberto D'Abuisson who, according to

the Truth Commission, established to investigate human rights abuse, ordered the assassination of Archbishop Romero in March 1980.

At a service on the anniversary of his death last year the person leading the worship asked, "Why do we remember Archbishop Romero?". "Because he told the truth," came the reply - the truth about injustice, the poor and how they suffer.

El Salvador has come a long way; the end of a civil war, the first democratic elections. But there are massacre sites where bones lie buried, no one has been tried for the murder of Archbishop Romero and thousands of others, death squads which are still active and killed four left-wing politicians during the campaigns, have never been investigated.

Jesus said, "The truth will set you free", and talked about "the truth" to Pilate just after a council democratically elected him to execute him. ■



Handbook for voters in El Salvador.

CALL TO PRAYER

Consider him who endured from sinners such hostility against himself, so that you may not grow weary or faint-hearted. Heb. 12:3

WEEK

29

July 17-23

ASIA

There is a movement of people across Asia as people are driven by pressures from varying situations. The State Law and Order Restoration Council (SLORC) of Myanmar holds the country in a grip that restricts speech and action. Muslims in the west of Myanmar, seeking freedom, are flooding into Bangladesh. Burmese Karen are also seeking refuge in Thailand. Political tensions in Sri Lanka, India, and Pakistan prompt other massive moves of population. Refugees find their way to the relative safety of Thailand, Bangladesh, etc.

The Christian church too is on the move! Rapid church growth in China, South Korea, Indonesia and Nepal confirms the movement of God's Spirit among the peoples of Asia.

WEEK

30

July 24-30

EUROPE

BMS has recently established partnerships with Portugal and Bulgaria, and is seeking missionaries to work in these countries. The Convencao Batista Portuguesa is requesting help with evangelism and church planting. In Bulgaria the Baptists are seeking to take advantage of the freedom to evangelise after years of Communist repression. The International

Baptist Lay Academy (IBLA) in Budapest, Hungary offers students from Eastern Europe the opportunity to learn English. This opens up employment as well as the ability to read English books. At the end of the year IBLA will be looking for a new location.

This month the EBF Congress takes place at Lillehammer, Norway bringing together 4,000 Baptists. For many it will be the first opportunity to travel freely and attend an international gathering.

WEEK

31

July 31-August 6

CARIBBEAN: JAMAICA, TRINIDAD AND TOBAGO, GUYANA

The Caribbean Baptist Fellowship represents Baptist unions and conventions in the area. Theological training is undertaken at the United Theological College of the West Indies (UTCWI) in Jamaica and at the College in Barbados. Although there are no BMS missionaries in the region links with churches are strong. In Jamaica BMS makes grants to UTCWI, the Calabar High School and the work of the Union. We remember the General Secretary of the Jamaica Baptist Union, Luther Gibbs, and the General Secretary of the Trinidad Baptist Union, Adrian Thompson. Guyana, with a population of just over one million, suffers the difficulties of world economic recession and the falling price of bauxite. BMS supports Brazilian Baptists in maintaining Brazilian missionaries in Guyana.

WEEK

32

August 7-13

BANGLADESH: CHRISTIAN EDUCATION

The training of lay leaders is essential to the growth of the church in Bangladesh. A significant opportunity is given to individuals identified in the Sammilinis (districts)

to organize Sunday School work in their area. Valerie Hamilton has the responsibility of co-ordinating this work nationally on behalf of BBS and her ministry among children is preparing others for future leadership.

The Christian Theology of Bangladesh has as its Principal, the Revd Simon H Sircar. The College, situated near the capital, offers full-time courses and encourages many Baptists from around the country to take up courses for theological training by extension.

WEEK

33

August 14-20

BRAZIL: MATO GROSSO, MATO GROSSO DO SUL AND GOIAS

These states encompass a vast area in the west of Brazil. The two state capitals, Cuiaba and Campo Grande, and Dourados in the south, have Seminaries.

The seven Friendship Houses in Campo Grande serve needy people in many of the shanty towns. They offer extra education and professional and domestic skills for those who need to increase their family income.

Peter and Susan Cousins: Peter is Principal of the Seminary Cuiaba. Mike Gardiner teaches at the Seminary and Jean his wife is working with Christian education in the State.

John and Lidia Pullin are working at the Campo Grande Baptist Faculty. Lee and Evelyn Messeder: chaplaincy to AIDS patients, church work and seminary teaching in Campo Grande and Dourados.

Tim and Rosimar Deller have moved from Agua Boa to Goiania, the capital of Goias, where they are involved in church planting and theological education.

WEEK

34

August 21-27

INDIA: CBCNI

The Council of Baptist Churches in Northern India is

made up of three provincial unions - the Baptist Church of Mizoram (BCM), the Baptist Union of North India (BUNI) and the Bengal Baptist Union (BBU) respectively. These quite separate unions hold together churches set in very different social and economic areas. The BBU has a constituency that is economically very poor. The BUNI has financial difficulty but is blessed with a range of well established and well run schools through which young people from many religious backgrounds are being influenced. The BCM continues to flourish and witness effectively in its area near the NE frontier of India. The BCM's Mission is fulfilled through the Zoram Baptist Mission which has missionaries scattered throughout several Asian countries.

WEEK

35

August 28-September 3

EL SALVADOR

In the post war situation much needs to be done to rebuild society. Old suspicions and fears live on. Poverty and high unemployment are oppressive and there is much violent crime.

People, particularly the less privileged, are having to learn to trust, and use for their own rights and benefits, the security forces, judicial system and electoral process. This will take years rather than months. The first truly democratic elections have now taken place (see report by James Grote)

Since the end of the war internal divisions and differences have surfaced within churches and denominations including the Baptist Association. There have been changes in the leadership as the church faces a new era.

In San Salvador David and Rachel Quinney Mee continue their work with the Lamb of God Baptist Church, David also teaches a liturgy module at the Baptist College, in a poorer suburb. James and Susan Grote have now returned to the UK.

CALL TO PRAYER

1994 Prayer Guide Update

(Week numbers correspond with those in Prayer Guide)

JUST LIKE THE EARLY CHURCH

Albania is developing rapidly. More food is available, more cars are on the streets and there are certainly more tractors working the fields. There is a feeling of hope and excitement amongst the people that they now seem to have a peaceful future ahead of them.

The Department of Education is creating a new University in Vlora in the south. It will open in September/October and initially will have five faculties including a Faculty of Nursing. We have been asked to help with the development of this faculty. The BMS has already promised to send Prema Teeneekoon, who has many years of experience in nursing education in Britain, to join the staff of the University. YWAM is also seconding Barbara Burns, an American with a Masters degree in nurse education. Barbara has been working in Albania for over two years and speaks good Albanian.

They would like us to send another 2/3 nurse educators to join Prema and Barbara in creating this Faculty. The first test Prema and Barbara will have will be to prepare the curriculum. The students, who will have completed secondary school and many of them will speak English. So some of the tuition may be in English because their text books will be in English. There are no Albanian text books they can study. They will also need practical instruction in the local hospital in Vlora. We already have one BMS volunteer nurse there, Gill Firgood, who has made an enormous contribution in raising the standard of nursing. She will take part in the practical training of these new undergraduate nurses. YWAM also have a nurse there from Zurich in Switzerland. So we have the beginning of a team of nurses who can contribute both to the academic and practical training of the new undergraduate nurses.

At the same time, the hospital wishes us to be involved in raising the standard of their existing nurses. These are nearly all women of varying ages who have had some preliminary teaching of nursing during their secondary school years, but have had no professional training. They are much as nurses used to be in our country before Florence Nightingale revolutionised the nursing profession in the 1850s. However, they realise the need to have their level of work and understanding raised, and so we have been asked to lay on a programme of professional training. We clearly need more nurses to help in this.

There are also opportunities for raising the level of radiography, for helping in the medical labora-

tory, and in the X-ray department. So there are opportunities for a physiotherapist and a medical laboratory technician, a radiographer, to go and work alongside the existing staff and help them in their professional development.

Vlora is a beautiful place to live, right on the sea coast with a pleasant climate, and the church there is growing in a very exciting way, and I found it a joy to be there.

When I first went to Vlora in March 1993, the church had been meeting for seven weeks. It had started with 20 people at the first service in January and the second Sunday I was there, in March, there were 75 in the congregation. There are now five groups meeting in various buildings around the town. There is no church building, nor

is there any legally constituted church, because these worshiping groups are made up of very young Christians, none of whom has had as long as two years of experience in the Christian faith.

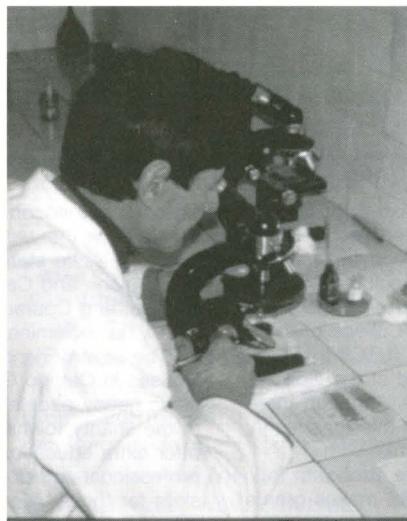
The majority are also young people between the ages of 15 and 25 years. Their enthusiasm and their level of expectation is a thrill to see. It helps to understand the way the church grew in New Testament days, when you see what has happened in a year and a half. Some have already offered themselves for a discipleship training course but it is too early to see the way the structure of the church will even-

tually evolve. At the moment they are groups of highly enthusiastic and spirit-filled young people, full of the joy of the Lord and eager for evangelism. It is a very different situation from that which we know in the UK, where we have such things as church buildings, ordained ministry, church officers, church programmes. This is how the church must have begun in the early days of the first century.

I worshipped in Tirana the day before I left. The group meeting in the Baptist Centre already had five baptised Albanians worshipping with them, but on 14 May 21 people were due to be baptised in the sea. They arranged a number of buses to take the congregation to the seaside with three orders of priority. The first was for those to be baptised, the second for their families and the third for anyone else wishing to go.

This gives a worshipping community in which 26 people have been baptised and the missionaries are now discussing how this young group of converted, baptised worshippers will eventually be formed into a constituted church.

David Wilson, is BMS Vice President and Honorary Medical Officer. He visited Albania for the third time in May.



FORTY YEARS ON

The United Mission to Nepal (UMN) celebrated its 40th anniversary in March with parties, processions and services of thanksgiving in Kathmandu and in the 35 projects throughout Nepal.

In a service of worship held in the garden of the UMN headquarters in Kathmandu and attended by around 400 people, past and present missionaries and Nepali staff and friends who gathered to pay tribute to 40 years of service in the country.

Pastor Robert Karthak, leader of one of the largest churches in Kathmandu, acknowledged the close friendship between the Nepali church and the Mission while maintaining separate identities. Karthak said that "both have served God in different spheres..." allowing the Nepali church to develop its own theology and leadership... Yet always there has been the unspoken acknowledgement of belonging to the same family.

Bishop John Reid from Australia, Chairman of Interserve International Council, highlighted the inseparable partnership of words alongside deeds, as vital today as it was in Jesus' ministry. This is captured in UMN's vision: "To minister to the needs of the people of Nepal in the name and spirit of Jesus Christ, and make him known by word and life."

To mark the 40th Anniversary in the UK an ascent of the outside of the Lloyd's building in the City of London was made by a medical climbing team, tackling Mount Everest later in the year to raise funds for UMN. Churches around the country also participated in the Worldwide Sunday of Thanksgiving and Prayer for UMN and the Nepali church.

On the same day in Kathmandu a glimpse of what life was like in the early years was provided by some of the early missionaries. Moving stories were recounted of hair-raising journeys through beautiful hills and valleys of Nepal to establish hospitals and schools in remote areas.

Although direct church work was not allowed in the Hindu kingdom, UMN has always sought to provide a demonstrative witness of God's love through its developmental efforts. Against a background of persecution and imprisonment of believers in the early years, the number of Christians has grown from just a handful in the 1950s to over 100,000 in 1994. Today Christians are allowed to worship freely although attitudes in society and families can still be harsh.

In a sensitive and informal way, UMN supports the growing Nepali church. UMN missionaries and Nepali Christians are worshipping and working side by side in the same churches and in the same projects.

Ed Metzler, UMN Executive Director, said: "This special anniversary reaffirms UMN's commitment to continue to minister to the needs of the people of Nepal, strengthening the capacity of the Nepali people, in village communities, in churches, in government institutions, using UMN as a resource base. Through these means we will continue to demonstrate the love and hope of the Christian gospel in Nepal." ■

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THAT WON'T WORK HERE!



That's a phrase Phil and Rosemary Halliday have been hearing over and over again whilst preparing for their work in France.

"They were emphasising that there is a different starting point when presenting the gospel in France."

They report that their own experience confirms this view.

"A hypermarket nearby recently employed around 20 clairvoyants for a week and set them up in booths in their aisles to give their customers free consultation and tarot-

card readings. This was a promotion with which everyone seemed to be at ease, apart from ourselves.

"Also, we noticed a survey in a national newspaper which reported that only 15 per cent of French adults under retirement age consider that it is important for children to be taught about God during their upbringing."

Phil and Rosemary are in France with their family, Luke, Charis and Lydia, are doing language study at the language school in Massy run by the French Baptist Federation.

ONE OF OUR OLDER READERS

Mrs Ada French of St Helens in Merseyside was 100 years old last November. She has been reading the Herald for many years and she is still receiving it each month. It is interesting to note that Herald (founded in 1819) was only 74 years old when she was born!

INVIEW

INCREASE

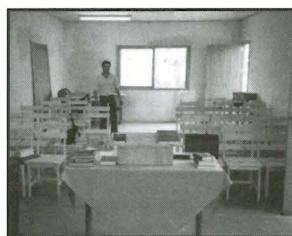
Numbers attending the fellowship at Parque Marinha, a suburb of Rio Grande in the south of Brazil, are increasing. This is the church received a grant from the Fund for the Future for its new building.

"Our numbers have grown with the addition of at least four teenagers and two adults," reported Roger Collinson in a recent letter.

"When it is appreciated that our total number was 33, this is an increase of around 20 per cent. Numbers are not all important, but they can be an indicator of how things are going. "In addition we have

Left:
hypermar-
ket at
Massy.

Right:
new inter-
ior at
Parque
Marinha
church.



about 15 children to keep us feeling young and distracted."

achievement. The US International Film and Video Festival is the world's leading competition for sponsored, business, television and industrial productions. There were 1,500 entries submitted this year from 29 countries and only 108 Silver Screen Awards are being presented among our 78 categories."

Mike Iliffe, representing the producers, CTVC, went to Chicago on 2 June to receive the engraved Silver Screen Award plaque.



THANKS A MILLION

Thanks a million - three times over! Since January the BMS Stamp Bureau has received over three million stamps. David Beaumont, who is in charge of sorting them out, said he is grateful "to all those in the churches who have collected them."

"Soon we expect to issue a new leaflet about the Stamp Bureau which may encourage even more churches to collect used postage stamps for the BMS."

David Beaumont says he is looking for more volunteers to help with trimming and sorting stamps. If you think you can help - it's a simple job, suitable for people who don't get out much - please speak to your BMS National or Area Representative, or get in touch with David Beaumont through BMS at Baptist House.

THAT SILVER MEDAL!

Last month we reported that the BMS Video of Carey's life and work, *The Weaver's Son*, had won a silver medal in the Chicago International Film Festival. It was in fact "a second place Silver Screen Award" at the US International Film and Video Festival and the category was Religion, Ethics and Humanities. We are still very proud though!

The organisers say: "This recognition represents an outstanding



RWANDA

As the full horror story of Rwanda emerged and details of those who had been slaughtered, maimed and orphaned were discovered, BMS responded quickly with a grant of £10,000 from the Relief Fund.

The money was given to Baptist World Aid (*BWaid*) which had an 80,000 pound shipment of pharmaceuticals ready for despatch. The Rev Eleazar Zihembare, General Secretary of both the Rwandan Baptist Union and the All African Baptist Fellowship, is advising *BWaid* where they and other Baptist groups can assist in the relief effort.

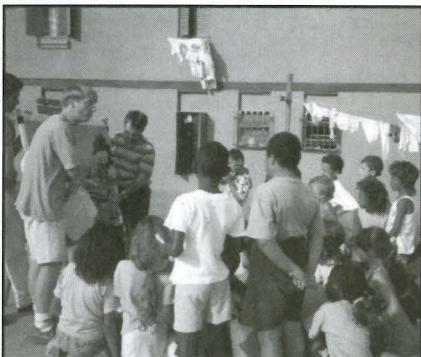
The slaughter in Rwanda started whilst the Baptist Union of Rwanda was meeting in the south of the country. Some of the ministers decided to leave for home early and were caught up in the massacre. Eleazar managed to escape from Rwanda with his children to neighbouring Burundi. His wife was studying in London at the time.

BWaid is helping him to relocate his work base so that he is more able to act on behalf of the Baptist World Alliance as well as serving his own people. Eleazar is trying to make contact with Baptist pastors who have crossed the border and with their help hopes to develop projects to respond to needs in the area. He also plans to

travel to Zaire and Tanzania with the same aim in mind.

American Southern Baptist and Danish Baptist missionaries have also been carrying out assessment visits to refugees.

Already *BWaid* has given \$40,000 to Canadian Baptists who, through the Canadian Food Grains Bank, are shipping, through Mombasa or Dar-es-Salaam, almost \$1 million worth of beans and other food to refugees and displaced persons.



ACTION TEAMS

The 1993/94 Youth Action Teams, who returned to the UK in April, have just come to the end of their round Britain tour. We shall be telling something of their overseas experience in a future edition of this magazine. In the meantime they have been telling their story to the

churches and, judging by the reaction of people, have been making quite an impression.

"We were most impressed by the team," wrote Peter Kennett from Cemetery Road Baptist Church in Sheffield in May.

"The Zimbabwe Action Team has just left us for another venue after two full days in Sheffield. We were able to involve them in leading school assemblies, taking RE and Geography lessons, and in a special meeting for the South Yorkshire District of Baptist Churches.

"I am writing to express the appreciation of so many people in Sheffield for the way the group has worked here. The six young people were well briefed and had prepared their material thoroughly. They were well aware of the difference between evangelisation among those who have the chance to walk away and the situation in a local authority school, and were able to get across something of God's love for Zimbabwe and his hand at work in their own lives.

"At Cemetery Road they excelled themselves with sketches, slides, prayers and Zimbabwean songs. It was a much-needed spiritual shot in the arm for many of us who, at times, feel jaded with the 'normal' round of support for BMS. The members of the team are a credit to the BMS and to their Lord. I would recommend a visit from such a team to any church or school."

Top: Brazilian Action Team at work in the open air.

Bottom: Brazilian Action Team taking time out for a team photo.

CHECK OUT

JUNE/JULY/AUGUST 1994

ARRIVALS

- Derek Rumbol from Zaire
- John Corbett from Zaire
- Chris and Alison Rudall from Nepal
- Glyn and Gill Jones from Albania
- Neil and Ruth Abbott from France
- Phil and Rosemary Halliday from France
- Ian and Pauline Thomas from France
- John and Norma Clark from Brazil
- Peter and Susan Cousins from Brazil
- Keith and Barbara Hodges from Brazil
- Sheila Loader from Nepal
- Andrew and Linda Mason from Nepal

DEPARTURES

- Yvonne and David Wheeler to Albania
- Angus and Carol MacNeill to Thailand
- Rena Mellor to Zaire
- Derek and Joanna PUNCHARD to Brazil
- Prema Tennekoorn to Albania
- Mike and Jean Gardiner to Brazil

VISITS

- Sian Williams to Brazil
- Andrew Stockbridge to France and Brazil
- John Passmore to Belgium and Italy
- Reg Harvey to Sweden and Norway

ACKNOWLEDGEMENTS

(for gifts and legacies received between 1 and 30 April 1994)

LEGACIES

Chadwick, Edna	1,000.00
Johnston, Christina	5,000.00
Lathbury, Dorothy	1,520.23
Ludlow, KL	60.00
Stuart, Joyce	65.00
Tarrant, Lillian	400.00
Warren, R	874.87
Watson, DM	15,000.00

GENERAL WORK

Bath	3.15
Bristol	3.50
Leeds	20.00
South Lancashire	10.00
Gloucestershire	5.00
Watford	12.00
London	75.00
Collection of 2p coins	1.84
Charities Trust	21.85
Edinburgh	10.00
Watford	50.00
Upton-on-Severn	50.00
Portsmouth	250.00
Give As You Earn	91.17
CAF Voucher	400.00

TWO MORE CHURCHES

"Two more churches get off the blocks," report Stuart and Georgie Christine from Sao Paulo in Brazil.

"On 6 June we opened a new work in a favela called Divineia. It's near the inner city airport and is one of the worst that I've seen so far. This community of about 1,500 people, including perhaps 450 children under the age of seven, is built on the banks of a stream (sewer) where the 250 makeshift homes regularly get flooded to a depth of several feet. It is a prime site for an outbreak of the usually fatal Vile's disease, spread by rat's urine and increasingly common in such places.

"Solimar and her husband Miguel had been helped by Paul and Debbie Holmes to begin a children's work there last year, but as is too often the case they received little support from their church and the strain of facing so much need by themselves was proving too much.

"After six months of meeting, seeing, praying, planning and team forming there is now an excellent group of six folk from different churches committed to founding a new church in the favela. At the beginning of May we began the renovation of a shack we've got the use of and should be able to begin what will be Georgie's third pre-school, with a new teacher Karin and then the evangelistic programme of the church by D-Day."

Stuart and Georgie are also looking forward to the formal constitution as a church of the work in Jardim Olinda which they began in January 1992.

"The range of ministries and the penetration of the community continues to grow week by week. There were some 300 present on Sunday night. The development of local leadership is going ahead steadily and Carmelo, the team member responsible for pastoral care in the community is doing a fine job and should be formally ordained soon. "In many ways this church has become a model for folk interested in developing work in favelas."

BRAZIL TOUR 1995

The Revd Cyril Hadler of Worldwide Christian Travel is organising a "unique and fascinating



tour" of Brazil from 2-18 May 1995. It is described as "Full Sightseeing and also an opportunity to see the work of the Baptist Missionary Society in this remarkable country."

Anyone wishing for further details should write to: The Revd Cyril Hadler, Worldwide Christian Travel, 50 Coldharbour Road, Redland, Bristol, BS6 7NA.

NEW BOOK

The Revd Dr Dhirendra Kumar Sahu, who studied in Oxford with the help of a BMS Scholarship, reports that his book has recently been published. It is entitled, *The Church of North India: a Historical and Systematic Theological Inquiry into an Ecumenical Ecclesiology*.

Writing to congratulate him, the Revd David Martin, BMS Director of Operations, said: "I am sure that your book will be a helpful tool for all involved in the development of the life and witness of the Church in North India." Dhirendra Sahu works in the theology department of Serampore College, India.



Money from the BMS Relief Fund was sent to Mizoram last year to help make good extensive monsoon damage. Money was used to help flood victims, to replace roofing material and to rebuild this bridge.

READERSHIP QUESTION- NAIRE

Can you join us? We want to make sure the Missionary Herald is meeting the needs of its readers. To do this enclosed in the centre of this edition is a questionnaire to guide your comments, to find out what you think of it now and how we could improve. It's all anonymous so please feel free to make frank comments. We look forward to hearing from you.

PRAISE AND REJOICING

"May 1 was our annual thanksgiving service," reported Gwen Hunter from Kimpese, in Zaire. A day of praise and rejoicing when there is a united service. There is a special offering of money and goods - especially out of the fields and a bit like harvest festival. It's usually the first Sunday after the monthly pay day and is relied upon to help fund the church. This month the hospital workers were due to have all of their agreed rise, but it was obvious that it would need a snow storm of bank notes to bring enough into the safe to pay before the first.

On Thursday, it was about 5.50 am, there was a pop-pop from the direction of the centre followed by gun-fire from all around. From CINAT, across the railway, an eyesore of a cement factory, came machinegun fire and we realised that we had a problem on our hands.

It had started in

Mbanza-Ngungu at 1 am and gone on all night. There are two military camps there and only some of the soldiers at one of the camps had gone on the rampage. Having looted all night a group took a vehicle from the Catholic mission and cleaned the Fathers out, obtained money from the cement factory and forced Charlie Moore at CECO to give them money. There was no traffic up and down the road, or locally, except for the military in their stolen vehicles carrying away the loot. The damage to property was less than last time but two people died and many were injured.

By nightfall all was calm, and next day things started to get back to normal. This time military and political sources seem to be taking it seriously. Père Louis has received back most of his things and the offenders are being punished. Many people are being arrested as a house-to-house search reveals stolen goods.

Many folk were frightened. Several thought we should cancel our thanksgiving service, since economically a difficult situation had become impossible. But God calls us to thank him in the good and the bad and you don't need money to praise and thank him. He's looking for a renewed offering of self. We have no gold or silver, but we have the power in the name of Jesus and we are called to leap up from our lameness and get walking to share the good news of the gospel in all its facets. So it was a good service of thanksgiving and affirmation of the fact that whatever comes we and our "house will serve the Lord."

MAKING WAVES

WHY CAN'T GIRLS...?

Why can't girls achieve the freedom and the status which the boys are allowed to enjoy freely? Why are they neglected, humiliated and exploited by society? Why are they teased, raped and burnt for dowry? Why are most of the girls still unable to raise their voices against injustice even in this modern age? All of the above questions have been asked for years but they have not been answered until today.



In most of our Indian families, girls are considered a "curse" and a burden for the parents. Girls are always disdained by society.

No doubt, boys are physically much stronger than girls, but it has also been proved that girls are emotionally and spiritually much stronger than boys. Girls are soft-hearted, delicate, kind and sympathetic. Girls have more patience and mercy than boys. They have a natural ability to take decisions quickly and in a correct manner, which is very rarely seen in boys, who are very hasty and headstrong.

Our great epics like Ramayana and Mahabharata have also described woman as an idol of love and sacrifice. In spite of this, our society has been giving preference to boys since time immemorial. Parents used to cry at the birth of a girl child. In the early days most of the female infants were murdered cruelly before or immediately after birth.

Such inhuman and cruel behaviour towards girls is really very painful and unfortunate. I humbly request all of you and especially the young generation to strongly condemn the injustice towards girls, so that, in the coming years every girl can be proud of being born a girl.

by Bosky Sharma Taken from the magazine of Gange Girls Senior Secondary School, managed by the Baptist Union of North India, where Bosky Sharma is a pupil.

SAWADEE!

BMS YOUNG PEOPLE'S PROJECT

HELP THE HILL TRIBE PEOPLE OF NORTHERN THAILAND!

SPECIAL LAUNCH : 2 - 9 OCTOBER 1994

YOU KNOW THE BENEFITS OF CLEAN WATER.

YOU KNOW HOW YOU COULD BE INFECTED WITH HIV.

YOU KNOW BECAUSE SOMEBODY TOLD YOU IN A LANGUAGE YOU UNDERSTAND

THE HILL TRIBES OF NORTHERN THAILAND DO NOT ALWAYS KNOW ANY INFORMATION IS IN THE THAI LANGUAGE WHICH THEY DON'T UNDERSTAND; THEY HAVE THEIR OWN LANGUAGES AND CULTURE.

NO ACCESS TO CLEAN, RUNNING WATER MEANS DISEASE AND POVERTY WHEREVER YOU ARE, WHOEVER YOU ARE.

AND FOR YOUNG GIRLS AND WOMEN FROM THE HILLS, TRICKED OR SOLD INTO PROSTITUTION, VIRULENT HIV KNOWS NO BOUNDARIES. ABOUT 71 PER CENT ARE HIV POSITIVE.

YES, PLEASE, I WANT TO REGISTER FOR SAWADEE!, BMS YOUNG PEOPLE'S PROJECT 1994

NAME

ADDRESS

POST CODE

CHURCH..... ARE YOU A YOUTH LEADER? YES/NO

SAWADEE! WILL BE READY FOR DISTRIBUTION MID-AUGUST

YOU CAN HELP THE HILL TRIBE PEOPLE OF NORTHERN THAILAND, BY TAKING PART IN **SAWADEE!** WHICH AIMS TO RAISE £30,000.

SAWADEE! HAS FOUR OBJECTIVES:

1. TO SUPPLY RUNNING WATER TO THE VILLAGE OF HUEY MALAI IN THE KANCHANABURI PROVINCE (PART OF THE RIVER KWAI HOSPITAL PROGRAMME).
2. TO FUND HEALTH AND EDUCATION PROJECTS IN THE VILLAGES, ESPECIALLY AIDS EDUCATION PROGRAMMES.
3. TO CONTRIBUTE FINANCIAL SUPPORT TO THE 28:19 YOUTH ACTION TEAMS GOING TO WORK WITH THE HILL TRIBES OF THAILAND.
4. TO PROVIDE JACQUI WELLS (BMS MISSIONARY IN CHIANG MAI) WITH A VEHICLE FOR HER WORK AMONGST WOMEN.

SAWADEE! IS A THAI GREETING. HELP THE HILLTRIBE PEOPLE SAY "HELLO" TO A BETTER WAY OF LIFE IN THE NAME OF JESUS CHRIST.

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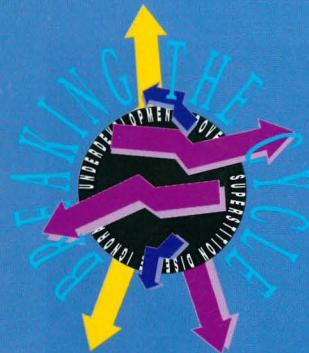
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News...

NOT SUCH A QUIET WEEK

North East Brazil
Trapiá...



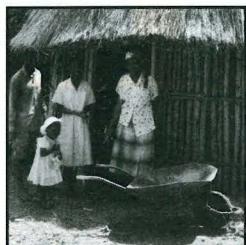
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PLUS DOUBLE TAKE ACTION PULL OUT

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Cover picture: Assessing development needs in Zimbabwe

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If you order the Missionary Herald through your church magazine secretary, the cost of a year's subscription (which is ten issues) is £3.70.

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Zimbabwe				

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The Rudall family on a visit to Baptist House, Didcot

Tapstands and Outcasts

Chris Rudall sets out on a Nepali field trip

It's late April and hot. There's been little rain for months and the dusty earth and brown hillsides show it. For the water engineer this is the time for field trips, lots of them. Springs and streams are at minimum flow so now is the season to head into the hills armed with bucket, altimeter and clipboard to take measurements and discuss water requirements with the villagers.

It's a ten day trip to visit communities up the valleys, north towards the towering white walls of Dhaulagiri and the Gurja Himal. My companion is Mitra Sangpang, one of the able community relations staff in our Community Health Programme. Mitra is a Rai from east Nepal, unflappable and invaluable in community discussions and in organising things. For the first stage we are joined by two water section staff, Senior Foreman Padam Gurung and trainee Yem Bahadur. They are to start work on a water scheme at Gurja, 9000 ft up in the shadow of the high mountains. Alongside sleeping bag and spare clothes I've made room in my rucksack for an NIV pocket Bible, a couple of *Guardian Weekly* newspapers and a second rate cold war novel. One of the hardest things about these trips is lack of privacy. A daily Bible reading is a sanity preserver but other material will provide means of stepping mentally into more familiar surroundings.

Our first night we stay in an isolated house at 8000 ft. At this altitude it's hot in the sun but it cools rapidly in the evening. I am glad to step inside and warm myself at the firepit in the middle of the living area. Yem lingers on the verandah. He will eat and sleep out there because he is low-caste and caught in a system that discriminates and degrades.

Four sleepy girls and their mother sit quietly by the fire. Father enters and there is a hurried ➤



It's the time for harvest festivals and as usual the BMS and Operation Agri have issued a joint harvest appeal for the support of agriculture and development work. The emphasis is on *Breaking the Cycle - the cycle of poverty, the cycle of ignorance, the cycle of recurrent disease and so on.*

But who sets the agenda?" Our priorities are not necessarily those of the people we are trying to help. "Community participation is vital if the community is to own the development," writes Sue Frame from Nepal. "Only then will improvements be appropriate and sustainable." Trevor Edwards, General Secretary Designate of the Jamaica Baptist Union, brought this point out powerfully at the meetings of the BMS General Committee in Aberdeen.

"It is only by listening that the Church can gain insight into the causes of poverty," he said. We often give our own explanations for poverty, like laziness and mismanagement. But "listening requires direct contact and appropriate research to discover the real causes."

Solidarity involves learning with the poor by working with them rather than for them. "It follows that if we listen to each other we can learn from each other." And learning leads "to transformation of conscience, attitudes, thought patterns and actions."

"The weakness and helplessness of the world's majority make it necessary for those who are stronger and more powerful to speak up for them." He then challenged the BMS to go back to its roots. He reminded the committee of William Knibb who helped to destroy slavery in Jamaica. "Perhaps the time is ripe for the BMS to reassert this advocacy role and join with other missionary societies in appealing to the international financial institutions, to the other international and economic power blocs and say, in the name of justice and peace for mankind, 'let my people go!'"

Printed copies of Trevor Edward's sermon will be available some time in September.

**Continued
from page 3**

Right:
Nepal
mountain
village
community

Below centre: Padam Gurung (senior foreman), Yem Bahadur (trainee foreman), Mitra Sampang (Community relations officer) resting at 8000 ft en route to Gurja village

**Most
villagers
regard me
with a
mixture
of con-
tempt and
respect.
I'm the
foreigner
who can
barely
speak
their lan-
guage but
I'm also
the
Engineer
Sahib
with
influence,
well
worth
slaughter-
ing a
chicken
for.**

discussion about food. They have rice but no vegetables. He steps outside and reappears with a scrawny chicken under his left arm and a knife in his right hand. Mitra suggests he may like to kill it outside. The pathetic carcass is placed in a corner of the firepit to burn off the feathers and an hour and a half later supper is ready.

Next morning we climb to a 1,000 ft pass then descend through ancient rhododendron and pine forests to Gurja. Here 160 houses cluster together for protection against leopards and winter snows. We are entertained by Sombahadur Chantyel, chairman of the Village Development Committee, a VIP. He is known simply as "The Chairman" and holds court outside his house. It's not exactly participatory development but he gets things organised, like the carrying of six and a half tonnes of cement and 5000m of pipeline from the roadhead 60 miles away, for the construction work.

Again Yem eats outside the threshold. What hypocrisy! He is a skilled technician who will do good work for the community and they treat him like this. Should I sit with him?

"How do you feel about it?" I ask.

"I don't mind. If they invited me in it would cause big trouble in the village."

So it's perpetuated by a fear of upsetting the community? No individual dare contravene the code? What about me? Shouldn't I be outside the threshold too? Yet because I have power, because I'm the "Engineer Sahib", I'm welcomed to the fireside. Yem is a Christian, doubly despised by



society's standards but he knows the gospel of Jesus is for people like him. He knows where he is accepted.

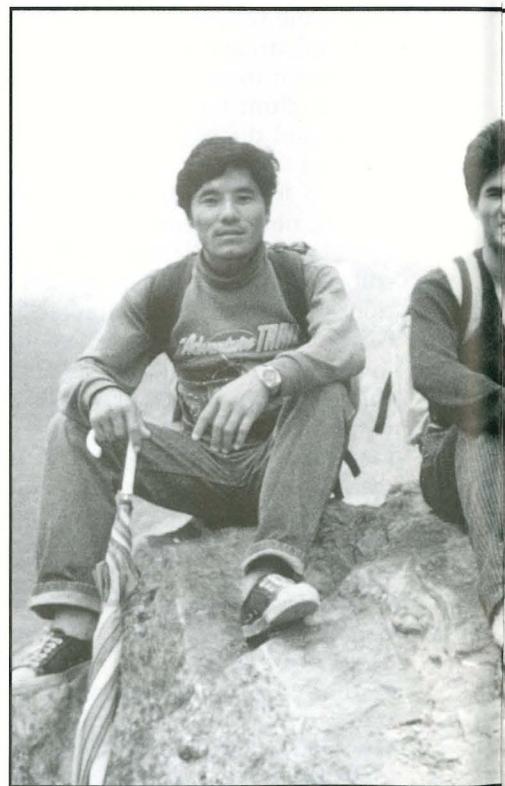
We meet the water committee and review plans for the new drinking water scheme. Next morning Mitra and I set off for Barbang. This is new ground for both of us, a seven hour walk through a steep rocky valley. We are barely out of Gurja when our guide turns off the main path, saying he will join us further on.

Mitra explains. "It is inauspicious to go on this path when your wife has just had a baby."

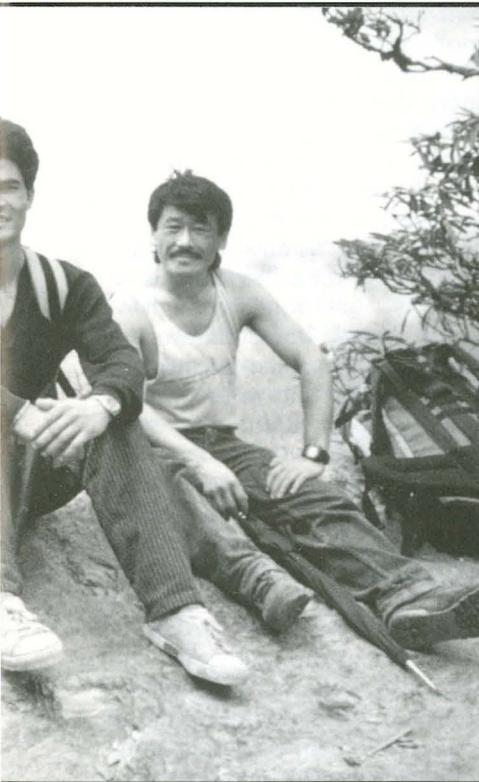
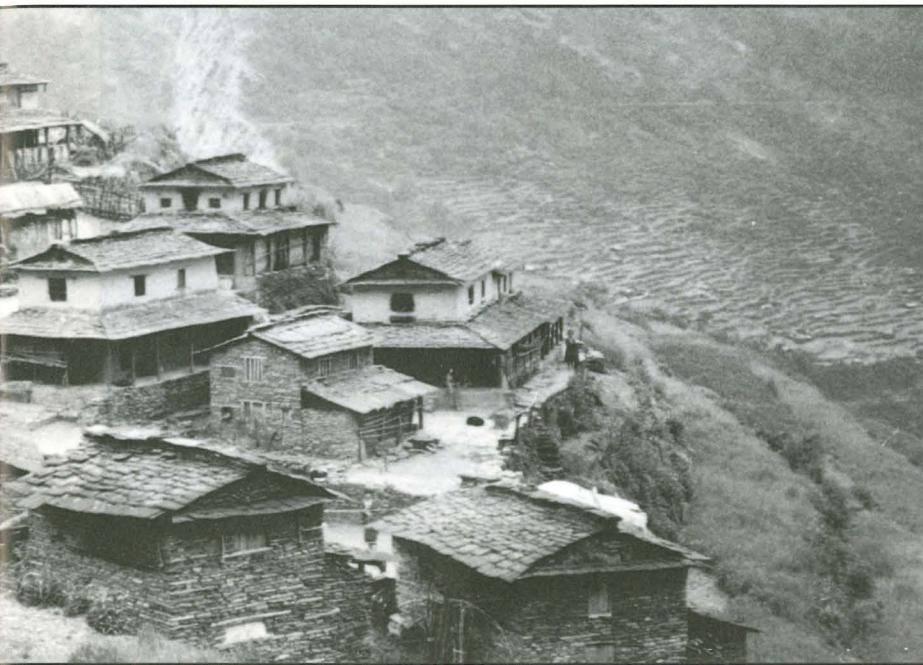
"Do you believe all that?"

"I have some fear of the gods. It's an attitude of mind."

We stop to eat unleavened bread and curried vegetables handed to us in Gurja. Later we meet two men from Barbang who are to lead us on. As we climb out of the steep-



Tap stands



sided valley we glimpse Dhaulagiri veiled in misty clouds. The afternoon wears on and thunder rumbles around the peaks. It begins to hail.

Our new guides look worried. The last downhill stretch is very steep. "Will 'Sir' be able to make it?"

They talk across me. Nothing annoys me more than when I can understand enough of a conversation to know it is about me but not enough to join in intelligently. It happens all the time.

"Look how he eats his rice! He's so slow. Does he need a spoon? Does he understand Nepali?"

Most villagers regard me with a mixture of contempt and respect. I'm the foreigner who can barely speak their language but I'm also the Engineer Sahib with influence, well worth slaughtering a chicken for.

We halt at a cliff edge and peer down 1,200 ft to the river below. I recall Psalm 37:24, take a deep breath and smile. Slowly we move over the edge onto a steep path, in places barely six inches wide. The guides lead the way, their broad, bare feet gripping the loose rock. I plod on, grateful for the bamboo staff given me in Gurja. We reach the valley bottom, cross the river on a rickety wooden bridge and make the final climb to our destination. That night we sleep well, snug in sleeping bags on straw mats on a mud-floored verandah.

"Water is such a problem," the men of Barbang tell us.

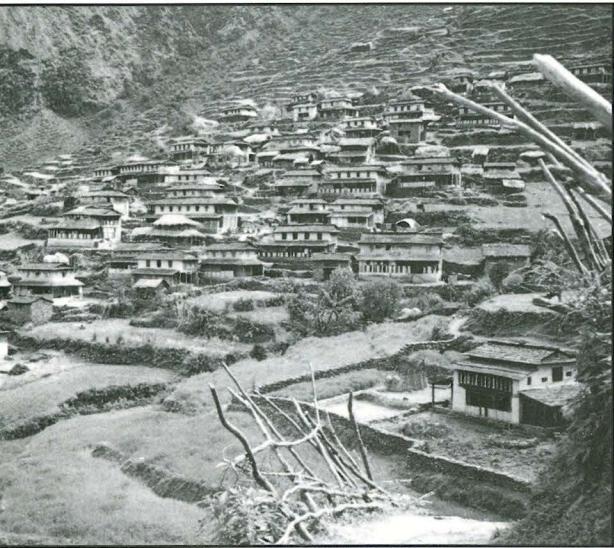
Why didn't they think of that when they built here? I know the answer: the men decide where to build but the women carry water. Few men dream of lifting a finger to help. In Barbang, 32 people live in two houses. They are low caste and the lowest of all is the young woman crouching in the courtyard, unable to walk or speak, staring around with wrinkled brow. The men take us high above the houses towards the stream from which they hope we will help them pipe water. For once I am beaten by the terrain. You wouldn't need a hospital if you slipped here and I don't expect men to work in places I daren't reach. We settle on protecting the spring down the hill. Back at the houses I raise my hand in a parting "Namaste" to the young woman. "May the Lord bless you." She smiles.

At Mudi, 180 mud and

We halt at a cliff edge and peer down 1,200 ft to the river below. I recall Psalm 37:24, take a deep breath and smile. Slowly we move over the edge onto a steep path, in places barely six inches wide.

**Continues
on page 6**

and Outcasts



Continued from page 5

Above left:
Gurja village

Above right:
Low caste
family in
Gurja

stone houses, cling to an unstable, treeless hillside. We share a room with three hens, each sitting neatly in a basket suspended from the roof. We're called at 6.45am to meet the village elders. Afterwards I am dying to relieve myself but there are no toilets and nowhere private. The committee chairman points me round the hillside to the regular spot. As I adjust my clothing an aged lady approaches intent on the same business. I make a note to speed up our sanitation programme.

We eat our morning rice, the windowless smoke-blackened room lit by the embers in the firepit. In the corner a pile of bedding moves and coughs. An old man is lying there, obviously weak, dying a slow death from TB. We walk around the village inspecting broken down tapstands, monuments to lack of maintenance. We follow the old pipeline across a massive landslip area, then 3 km up the hill to the source before returning for final discussions and leave-taking.

At Phalyagaon our host is a charming old man, an ex-Gurkha soldier. His wife is in Madras for prolonged hospital treatment, both sons are working abroad, and his three daughters have married and moved away. His home is



shared by a daughter-in-law, and by two ageing family retainers, both deaf and dumb, one with doleful eyes and the other with a single fang in his upper jaw. They creep about the yard with bundles of straw for the animals, or stand silently in the shadows of the kitchen. It's a strange, sad menage.

Three more surveys and village meetings. Invariably the men turn up to make the decisions. After all, they have the



time. The women are in the background harvesting wheat, threshing it with long sticks, fetching water, mudding floors, preparing food. When we return to carry out detailed surveys we'll call separate meetings for the women. Then we can learn their opinions on what is needed and where the tapstands should be.

Dara is our last call. Contrary to their claims, they are well supplied with water. On the path down the hillside a

man is teaching a young boy to plough with oxen, while two smaller children, a girl and a boy, play on the rocks nearby. All three have striking blond hair and fair skin, quite common among low-caste people in this area. The little boy, no more than three years old, climbs up and squints at us. Mitra gives him a sweet and one for his sister. The father says he has two other children but they are "ramro" - 'nice'. As if being born low-caste isn't tough enough, these children must go through life with this additional stigma.

As we head for home I ponder the beauty of this land, but also the deep-rooted injustice. How do we reach out to the needy; low-caste people pushed to the bottom of an already impoverished society; women, powerless and deprived of even basic education; children vulnerable to disease; handicapped, tolerated but with little hope of the special care they deserve?

Chris and Alison Rudall are seconded to the International Nepal Fellowship. Chris is Water Engineer for the West Myageli Community Health.

THINGS ARE NOT ALWAYS WHAT THEY SEEM

That's what Glyn Jones and other members European Baptist Federation (EBF) team in Albania discovered when they set out to assess the development needs of the mountain village of Shkrete.

"Anyone who has spent time in Albania will know how challenging it is to collect information that is accurate," they report. "Even eyewitness accounts vary to puzzling degrees. Fear and conditioning from four decades of oppression have built into people a characteristic 'poker face' which makes them difficult to 'read'."

"Some people, rather than withholding information substituted other information, perhaps saying what they thought we would wish to hear or felt we ought to hear."

They had problems trying to find out about the school. "We've only had one for two years," they were told. "Before that, students had to walk for an hour across the mountains to Noje." Everyone agreed; there was no uncertainty.

The school building was bleak. Part of the roof was missing and the ceilings sagged. There were large pits in the floors and windows were without glass. It used to be the magazine for the village co-operative.

The EBF team thought this old storehouse had been converted into the long-awaited school once the Marxist regime collapsed. Each time they visited the village, the school showed signs of improvement. But it wasn't until the sixth or seventh visit that the team discovered that there had been a school in the village. It had been destroyed in the counter-revolution. The students did

have to walk an hour to school, but only because the villagers had destroyed their own school!

Similar problems had to be faced in investigating the need for a grain mill. "We had a mill, but when our water was taken for Kruje there was not enough to drive the mechanism."

"Where is the mill?"

"Twenty minutes away," one resident said pointing towards the upper part of the village.

Some time later someone showed the team a building 20 metres away from where the first question had been asked.

"That's the building. It's locked."

The building was being used as a barn and there was no visible entrance for the water of a water-driven mill.

Then someone said, "We've never had our own mill. We must carry all our wheat to Noje."

On the final visit they were told there had been two mills, neither operational. The latest is that there are two, each working for some of the year but with limited capacity.

"We were unable to discover why people did not wish to use them, nor whether they were originally state property appropriated by citizens at the time of the counter revolution.

"Probably Shkrete Co-operative had a free mill, driven by water until the water was taken off by Kruje. The mill mechanism may have been removed and installed elsewhere. Now they have to pay to have grain ground in the village or to have it carried to Noje, or send it by lorry, which is expensive, presumably comparing it with the free mill formerly operated by the co-operative."

It seems the challenge is to break into the cycle of suspicion and mistrust. ■

CHARITIES ACT 1992

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DECLARATION

The Trustees of T S Campbell Trust of Didcot, Oxfordshire HEREBY GIVE NOTICE that they have passed a Resolution under the above provisions for the following purpose:

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Any interested person wishing to make representations regarding this said Resolution may do so, quoting the Registered reference at the head of this notice, by writing to the Charity Commissioners for England and Wales at: St Alban's House, 57/60 Haymarket, London SW1Y 4QX Signed by and on behalf of the Trustees

Christopher J Hutt, Clerk to the above Trust
18 July 1994

NOTE: *The income of the Trust does not exceed £1000 per annum.*

ALBANIAN VIDEO



Now available from BMS is a new video entitled *Albania Baptists Care* (VHS10).

The video, which shows how God is changing people's lives in a country which was only recently opened to the gospel, features a number of BMS missionaries.

It last 30 minutes and is available for hire from BMS for £3.00.

The north-east of Brazil is notorious for its cycle of droughts. Mike and Daveen Wilson estimate that there is only enough rain four years out of every ten to produce a harvest. Living and working in the area of Trapiá in the state of Rio Grande do Norte they are trying to break into the cycle of drought and poverty and help people to improve the quality of their lives. In a letter, written in May, they described the situation.

HELPING to BEAT *the* DROUGHT

Drought, slowly equalising all the colours below the horizon to a uniform dirty grey - grey dust, grey trees, grey clothes, grey people.

Drought, slowly equalising the financial reserves of the people. Those without livestock are dependent on handouts. Those who once had large flocks are driven to distraction, trying to feed the remainder.

Drought, depression and helplessness wearing at us as well, making us feel the same lack of enthusiasm that our neighbours feel. It has been a long time since there was a decent year for growing crops.

Then comes the speculation. "The cats aren't eating their kittens. It's going to be a good year." Various propitious dates come and go. On some, the signs are good, on others, not so good. On 15 October there was a line of cloud when the sun set, but on the first five days of January there was no rain. But then, on St Joseph's Day, there was lightning. Thunder clouds come and go and the dust remains. The animals get thinner and their owners tireder and weaker.

Eventually, in its own time, in God's time, after a thundery evening, we wake up to a wet morning. Optimism abounds, not only in the human population but also amongst the moths and butterflies. Soon the hard working farmers are accompanied in the fields by a much larger number of steadily munching caterpillars, unhurriedly and systematically devouring the growing shoots of maize and beans.

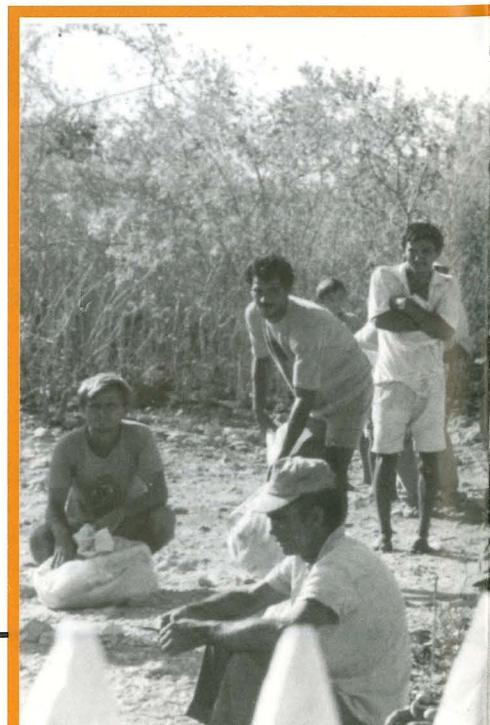
However, the rains have, after some initial hiccups, been very regular and the main wave

of trouble from caterpillars has at last subsided. Most crops are quite small, because the earlier problems caused a lot of crop failure and re-planting. There is a big problem with aphids but, apart from that, it looks like it might be a good year.

Mike has various trial plots going with different ways of planting maize, plus beans, sorghum (for hay), millet (for he's not quite sure what, but it grew fast), peanuts, leucaena, pumpkins and watermelons. That sounds impressive but most of it still has a long way to go before harvest.

Mike has built a schoolroom for the home-schooling of Debbie and Paul and, since arriving back, Daveen's life has been dominated by teaching. Debbie is the most important student and teaching her all the demands of the British National Curriculum takes most of Daveen's energy. Both of us are sure that prayer is the reason the school has gone well and that it has mostly been a lot of fun.

In the first term, in the afternoons, Daveen also taught the third year of Brazilian school to two teenagers, covering the whole year in less than three months. It was very hard work, but tremendously rewarding. Because of elections this year,



the local school was re-activated and Daveen has been teaching English for one afternoon each week, mainly to give the terribly paid teacher a bit of encouragement.

As a trial project, Daveen is also teaching two ladies to read, on two evenings a week. It has been so exciting seeing them go from being convinced they would never manage it to realising they are doing it. Their self-esteem has grown accordingly and already they are passing on their new skills to husbands and children. There have been some riotous sessions and Daveen has learnt so much about life in Trapiá. The question, as always, is, "Who is doing the learning, the teacher or the pupils?"

We were much encouraged in March when our church in Mossoró hired a bus and 60 people came and did a very lively meeting which was well attended by local folk.

But after such a long time without rain, when it came it didn't stop, as Mike explained in a later letter.

Heavy and prolonged rains mean that crops have grown well, except in flood prone situations. Our land is flat and in the path of floodwater.



Beans are already being harvested as is green maize. Cotton should come a bit later. Hopefully the rains will thin out.

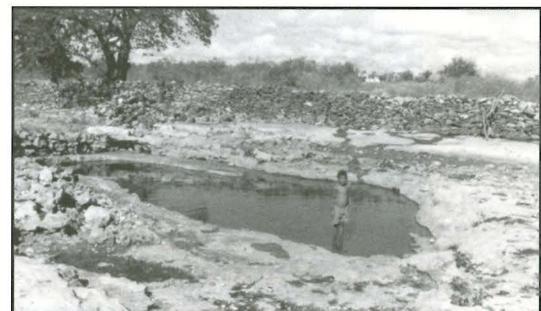
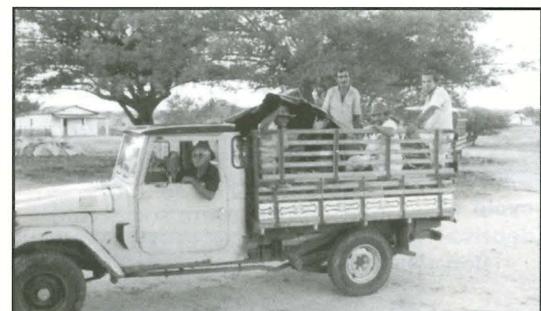
As far as our patch is concerned our beans are doing well, although the original planting was largely lost through planting before the ground really got moist.

Maize, mainly for our hens, has been poor because of too much water. Dwarf millet grew well but I doubt if I'll get to harvest it because the weeds have suddenly swamped it and it's too muddy to get at. Peanuts have grown well but I suspect there'll be a mixed harvest of old rotten nuts, good ripe ones and immature cheesy ones.

I expected an earlier shut-off to the rains. Hay-making is an innovation unknown here and hopefully we shall be doing some. The late end to the rains means I can't start yet and there'll be quite a lot of wastage from stuff that's grown too old. However, sorghum grows nicely so the second and third cuts should be good. Silage would be loads better but would conflict with peak labour times and virtually no one can afford the investment in equipment.

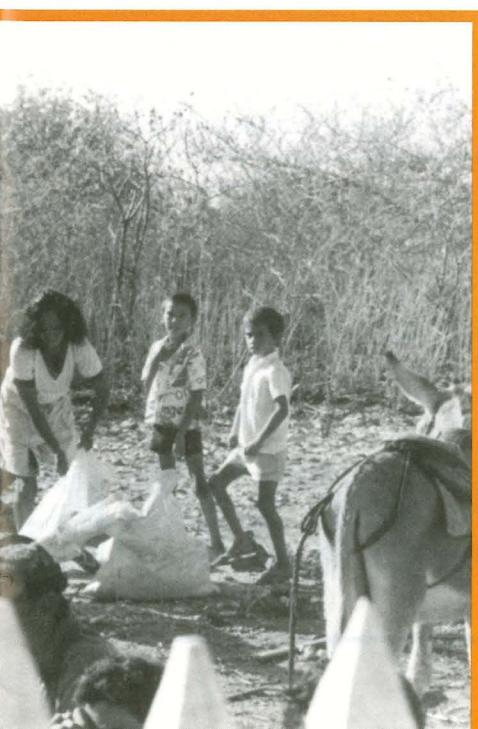
This year I should have planted everything on ridges. Other years it should have been in furrows. How do you know in advance?

The rain and floods also carried away our watermelon, pumpkins and cucumber but we're replanting. ■



Left and top-left: Food distribution during the drought and (top right) food stores in Mike and Daveen's home.

*Above top: Sheltering from the rain
Above centre: After the rains the water sources begin to fill
Above: Organisers of the food distribution - members of the local community.*



Church planting and social projects go together in São Paulo's favela ghettos where as Stuart and Georgie Christine explain they are finding ways of helping poor children to break out of the cycle of deprivation.

SCHOOLS *on the* ROAD

Three out of every ten people living in a São Paulo favela are children under seven years of age. The conditions of severe social and physical deprivation that characterise these communities and the generalised lack of access to any pre-school educational preparation is the main cause of the high drop-out rate in their first two years in the state school system. The resulting long-term education disadvantage suffered by the child serves inevitably to cement their place on the deprived margins of society.

So 18 months ago, under the direction of Georgie the Association began a pilot pre-school programme for 20 children in the favela of Jardim Olinda, Campo Limpo.

Operating on only two afternoons a week the results were nonetheless so encouraging that the director of the local state school encouraged us to double our intake, guaranteeing places for all the children that we were able to prepare.

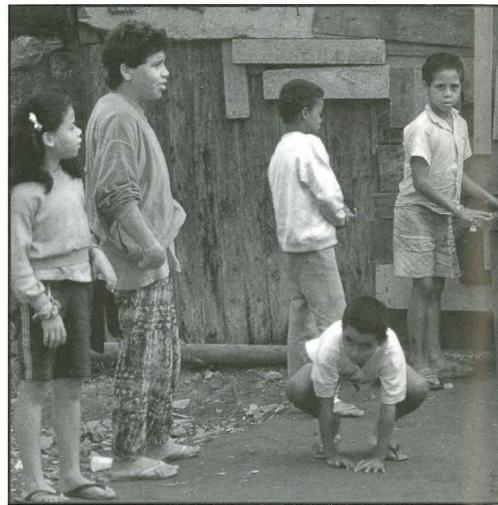
The increase to 40 children and the implementation of a second unit in the favela of Vila Andrade, Morumbi, has served to underline the value and the viability of this approach enabling these totally unprepared children to make a positive and natural transition into the state school system at seven

years of age. In the light of the success of these first two ventures further expansion is in hand. A third unit in a favela called Divineia, the worst of all those in which we have worked so far, opened at the end of May; the unit in Vila Andrade is to double in August and a further unit will open in the favela of Heliópolis, also in August.

Our growing acquaintance with the reality of favela communities in São Paulo has enabled us to recognise the particular difficulty presented by the fact that most such communities are relatively small - on average 100 homes. At around five people per home and with three out of ten in the pre-school age range, this represents a typical population of around 150 children in need of pre-school educational help.

The small size of many favelas means however that there is usually no suitable building available in which to run a pre-school programme.

We need to get our pre-schools on the road. Our strategy is to acquire and equip, in the coming year, two buses, each staffed by a qualified teacher and driver-support person and able to accommodate 20-25 children at a sitting. We intend to identify and respond to local community requests to establish a programme of visits two days each week to each of two or three favelas, offering



SC

CAFE

classes for five year-olds during one period and six year-olds during the second period of each day. Each week a total of up to 150 children will be helped by each bus.

In every place that a pre-school is established a church-planting team will also be put in to establish a new church linked to the expression of Christian care that the school represents.

The vision is bigger than this however. We believe that in this strategy that links social and church-planting projects we have a God given formula for making a substantial impact in the favelas of São Paulo. We are therefore praying about adopting a goal of 1,000 children in favela pre-schools linked to new church projects.

We are looking for an able organiser to develop the support structure needed for such a substantial school network. We aim to raise the ongoing finance for the schools through encouraging local churches to adopt the children in the school nearest them.

We take this issue seriously and would ask you to pray that God will confirm to us that this is a proper goal to set and work for. ■

HOOLES



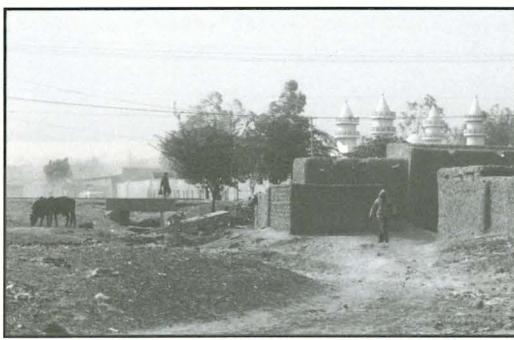
Left and above: Favela children in São Paulo.

Right and below: Goergie Christine in the classroom

Bottom: The church centre on the edge of the Jardim Olinda favela in São Paulo



**Greeting: Yaya zahi? -
How's the heat?
Response: Lokaunsa ne! -
It's the time for it!**



Top: Leaders of the church in Galmi
Above: A dry and dusty view of Galmi with mosque minarets in the background

**CHARITIES ACT 1992
PUBLIC NOTICE FOR THE EXPENDITURE
OF CAPITAL UNDER SECTION 44
CHARITIES COMMISSION NUMBER 99390**

DECLARATION

The Trustees of Susannah Halley Charity Trust of Didcot, Oxfordshire HEREBY GIVE NOTICE that they have passed a Resolution under the above provisions for the following purpose: Authorising the expenditure of the Charity capital as income.

Any interested person wishing to make representations regarding this said Resolution may do so, quoting the Registered reference at the head of this notice, by writing to the Charity Commissioners for England and Wales at: St Alban's House, 57/60 Haymarket, London SW1Y 4OX Signed by and on behalf of the Trustees

Christopher J Hutt, Clerk to the above Trust
18 July 1994

NOTE: The income for the above Trust does not exceed £ 1000 per annum.

That's a typical opening conversation amongst Hausa speakers here in Niger as the pre-rainy season temperatures reach 40°C + in the shade. A speaker voicing the answer above unconsciously echoes the wisdom of scripture in Ecclesiastes chapter 3 - "There's a time for everything." We certainly see that truth reflected in the seasonal rhythms of our work at Galmi hospital.

We spent March and April admitting up to five meningitis cases a day. We're not sure why, but this is the time of year for it! Yet by the end of next month such cases will be rare - two or three each week. In the years following crop failures like the one which occurred last year, these months, before the next grain harvest can be gathered, also feature an increase in child malnutrition.

It is a tragic paradox that, as the land is watered from June to September, the hope of new food stocks and life itself is accompanied by another form of death. Anopheles mosquitoes breed quickly (their larvae develop in water) and the number of malaria patients rises from around three per week to 25 a day in October and November. Typhoid cases increase at the same time, related to the increased availability of bacteria from contaminated water. Finally, with cooler temperatures and surface water drying out, the malaria-carrying mosquito populations largely die off and typhoid also diminishes.

The cold *harmattan* wind encourages families to stay indoors, in confined spaces. So by January pneumonia and tuberculosis are on the rise, falling again as the temperatures climb. The medical seasons are thus completed and in March

IT'S THE TIME FOR IT

by Alan Wood

the cycle begins again.

The diseases fluctuate, but as Christians we have constantly to respond as the Holy Spirit empowers us. The love of Christ which we are driven to express has never varied or faltered. And the constancy of Christians in medical service is very much dependent upon consistent, determined prayer, not just a passing thought when it is Christmas or a prayer letter comes or the missionary returns for home assignment. The assurance of constant prayer support surely falls within the plan, the will and, yes, the delight of our constantly giving Lord. He stands by my shoulder each morning as I look out of the laboratory window at a varying, but never-ending procession of need. Will you stand behind me? Will you look over my other shoulder and see the people that Jesus and I can see?

Alan and Ruth Wood are BMS Zaire missionaries seconded, for the time being, to SIM. They work at a hospital at Galmi in the Republic of Niger.

Discussion Starter

Double Take Double Take



1 Do you think Yem is doing the right thing by eating his meals outside the threshold? Would you want to encourage him to forget his caste and show that he is now a free man in Christ? Or maybe not? (See Tapstands and Outcasts, p3)

2 Do you agree that there are designated times for pursuing different goals and activities? When, then, is the time for prayer? When is the time for service? (See It's the time for it, p12)

3 How are Mike and Daveen Wilson trying to break into the cycle of drought and poverty, and helping to improve lives in Trapiá, Brazil? Are they fighting a losing battle? (See Helping to beat the drought, p8)

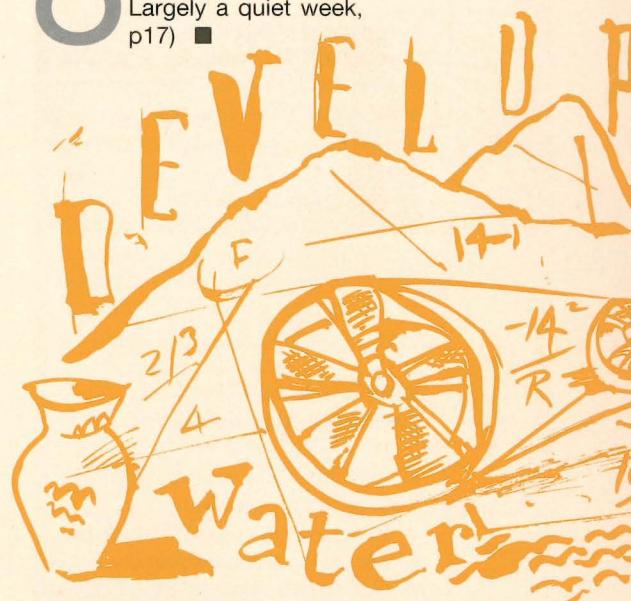
4 Are insensitivity and thoughtlessness cycles that need breaking? If you had been the watchman's neighbour, how would you have reacted? Think of other cycles that fit in with these - things that are not so much physical, but personal and relational. (See Largely a quiet week, p17)

5 Do you agree with Mitra that "fear of the gods is an attitude of mind"? How is this frame of mind shown in our society? - and with what results? (See Tapstands and Outcasts, p3)

6 What has running a pre-school programme in the favelas of São Paulo to do with sharing the gospel? (See Schools on the road, p10)

7 Is there a difference between 'do-gooding' and 'good-doing'? "Community participation is vital if community is to own the development." (See Empowering People to Break the Cycle of Poverty, p18)

8 What do you think of Jean's criteria for choosing a church? (See Largely a quiet week, p17) ■



DOUBLE TAKE?

Double Take is a way of using the Herald to consider, more deeply, the theme which is highlighted each month. Whether used privately, within a missionary or house group, or as part of Sunday worship, the hope is that a better understanding of the issues will lead to a change in attitudes, to a commitment to prayer, to involvement in mission and to action.

Bible Study

Double Take Double Take

Developing the theme of "Breaking the cycle" let's look at a few short scenes from the lives of people in the Gospels and Acts of the Apostles; lives that were in one way or another caught in a revolving chain that the person concerned could not break out of on his or her own. We can then go on to see how Jesus stepped in and broke the cycle, and how lives and lifestyles were changed.

John 4 : 4 - 30, 39 - 42

The Samaritan woman

- Describe this woman and the sort of life she had.
- What was the significance of her being a Samaritan?
- Comment on the time of day of this encounter.
- In what way did the departure of the disciples (v8) ease the situation?
- How did Jesus start the conversation?
- What were the woman's real needs?
- How did Jesus break into the cycle of her life ?
- And what difference did this make?

John 5 : 1 - 14

The invalid man at the Pool of Bethesda

- Describe this man and the sort of life he had.
- What can we read into Jesus'

question: "Do you want to get well?" (v6)

- Describe how this man's frame of mind was contributing to his being stuck in a vicious circle.
- How did this healing lead on to become a matter of dispute?
- Are we frightened off from obeying Jesus by the consequences of our acts, or what other people will say? If so, what can we do about it?

John 7 : 53 - 8 : 11 The woman caught in the act of adultery

- Describe how this woman must have felt as the religious leaders of the day used her in their contempt for Jesus' attitude to the law.
- By only bringing the woman, what were the Pharisees revealing about their own hypocrisy? (See Deut 22: 23 - 24)
- The crowd would have expected Jesus to have come down on one side or other of the law. What would have been the consequences of both of these views?
- How did Jesus see the woman?
- How did Jesus use this situation to break the cycle of this woman's life?
- What does this scene say about Jesus' attitude to sexual sin?

Luke 19: 1- 10

Zacchaeus the tax collector

- Describe Zacchaeus and the kind of life he led.
- What, do you think, were his reasons for wanting to see Jesus?
- Prior to meeting him, did Zacchaeus think Jesus had any relevance to his life? And if so, how would this show itself?
- On what terms did Jesus meet Zacchaeus?

- How did this encounter change Zacchaeus' life?
- And, as a consequence, how were the lives of those who came into contact with Zacchaeus affected?

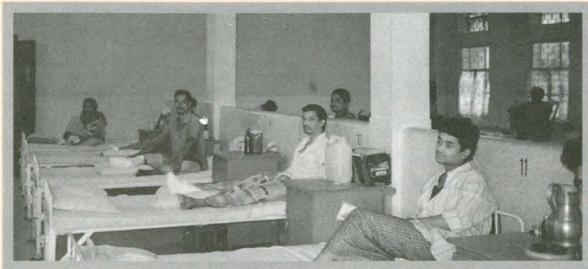
Acts 10 : 9 - 16, 34 - 35

Peter and the Gentiles

- Describe Peter and the views he would have held as a Jew concerning taking the gospel to the Gentiles.
- What were the reasons for holding these views?
- How did God break into Peter's life to change his thought patterns?
- Do you know of any similar occurrences happening today?
- Are there similar prejudices people hold today (perhaps you can admit to something similar yourself) that need God to break into their lives to change? And if he did, what would be the consequences? ■



Action Points



1 Make sure your church has a copy of this year's Harvest Pack "Breaking the Cycle". It contains drama, worship, prayers, children's and young people's material and other ideas to help break the cycles of poverty, malnutrition, unemployment, lack of education, illiteracy and victimisation. The pack costs £5 from BMS.

There are also leaflets designed to be handed out to members of your congregation to publicise Operation Agri/BMM and BMS relief and development work.

2 It is relatively easy to read articles like "Getting the Schools on the Road", to see the deprivation and allocate it in our minds to 'somewhere the other side of the world.' It is deprivation at a distance.

In the United Kingdom 5.3 million people are on Income Support,¹ and 9% of the population are classified as being "Underprivileged"² Are there people you know of who are having difficulty managing their own personal finances, where outgoings are exceeding income? Or actually in debt? Could you offer counselling or support?

1 Source : Department of Social Security - Figures for 1992-1993

2 Source : "Super Profiles" Classification of Population 1992, from UK Christian handbook 1994/95 edition.

3 Although some women choose to bring up a child or children alone, many do not have the choice. They are deserted by the child's father, or have to flee a violent situation with the children and are forced to try and make some sort of living on their own. Just as there is a need for pre-school education in the favelas of Brazil, so there is often a need for nursery education in the UK. If you don't already run such a facility get in touch with your local council to see if there are opportunities available for a playgroup or pre-school activity in your church.

4 How much are you needed in the place where you live? Or is just a matter of convenience, or where you have access to the best facilities - be it schools, libraries, health centres, shops etc. Could you live elsewhere in a place that needed you more, perhaps where just your presence would bring a difference to other people's lives? Is there an area close to your house that has more needs, and may even be crying out for people such as yourself(ves) to go and live there? If there is, what would put you off going? - Is that a valid reason? ■

"How do you get churches to support world mission?"

"Have a missionary come to speak."

"A missionary can't come every week, so how do you get churches to support world mission?"

"Have a BMS World Mission Link Speaker."

"Correct. But you can't have a special speaker every week, so how do you get churches to support world mission?"

"You tell them about the work of BMS."

"Who tells them?"

"The minister, the missionary secretary, someone from the missionary committee."

"So it's possible for churches to do something about world mission when there isn't a missionary or special speaker?"

"Well yes, of course it is."

"What is your church doing to make sure the people know about world mission?"

Here's what some churches are doing.

On Sundays:

- on every Sunday in one month a five minute news slot about world mission is given and time spent in prayer. This is done every third month;
- every fifth Sunday of the month is recognised as a "Mission Sunday". There are four such Sundays each year, two concentrate on overseas mission and two on mission in the UK;
- the first Sunday of each month has a ten minute BMS news time;
- having a hunger lunch at harvest.

At other times:

- writing to the Link-Up missionary;
- having a monthly "World Mission Prayer meeting;"
- giving LOOK to all the children;
- getting as many members as possible to join the BMS Birthday Scheme;
- doing Bible Studies on mission;
- having a monthly world mission House Group.

And then there is Christmas and the New Year... ■

For many churches their year's programme begins in September. Now is the time to plan, so that world mission is part of your church's programme. If you want more ideas, talk to your BMS Representative, contact Didcot, get Power Pack, ask the Children's section about "Bubble and Squeak", us the BMS catalogue. ■

Worship

There is an appointed time for everything. And there is a time for every event under heaven.

A time to give birth, and a time to die;

A time to plant, and a time to uproot what is planted.

A time to kill, and a time to heal;

A time to tear down, and a time to build up.

A time to weep, and a time to laugh;

A time to mourn, and a time to dance.

A time to throw stones, and a time to gather stones;

A time to embrace, and a time to shun embracing.

A time to search, and a time to give up as lost;

A time to keep, and a time to throw away.

A time to tear apart, and a time to sew together;

A time to be silent, and a time to speak.

A time to love, and a time to hate;

A time for war, and a time for peace.

Spinning round, and round again,
Weaving patterns, gyrating,
On and up, and round again.
Moving inwards, threatening,
Boa tightening grip and clamping down,
And on and on, ever round and round -
The cycle is never broken, let alone dented.

The words of Jesus speak through the ages,
“Do you want to break free?
Do you want to be well?
Do you want to live a new life?”
Of course, what kind of question is that?
No one would choose this pit, this hell,
this downward spiralling black hole.
No one would choose pollution when there was clean air.
No one would choose a slag heap when there was green grass.
No one would choose the sewer when there was pure water.

And round and round, compressing lungs -
and worse - mind, soul, heart and life;
Crushing existence, annihilating hope.
But somehow the prison is home, and familiar;
the shackles don't chafe as much now;
and there is fear, fear of the unknown.
Life could be freer, but what is freedom
compared to the safety of knowing exactly
what each new day will bring?

And round and round the cycle runs;
caught in the jaws of the vice-like grip,
ever squeezing the life blood out.
“Do you want to break free?”

Panic sets in.
Mind frozen.
Mouth dry.
Heart beats fast.
Legs like lumps of lead.

“Do you want to break free?”

This needs my will, my mind, my heart.
This is not a question to a passive
onlooker.

I have to wish it and to answer,

“Yes, Lord, I do.”

Ideas for Worship taken from Baptist Praise and Worship :

- 4 At your feet we fall, mighty risen Lord
- 81 This is the place (Responsive reading)
- 308 God is our strength and refuge
- 310 How lovely on the mountains are the feet of him
- 574 God's Spirit is in my heart
- 622 Freedom is coming

Another quiet

WEEK LARGELY A QUIET WEEK

t's been largely a quiet week on the CBFZ compound. By day all that hath life and breath hath gone about its daily business at the steady tempo best suited to the hot and humid season. By night the night-watchmen have slept undisturbed in their respective deck-chairs. Occasionally a dog has barked a bit. That can be annoying at night if it wakes you up. On the other hand, when it comes to deterrents I'd put my money on a dog sleeping with one eye open as against a night-watchman any night of the week. We supply them with coffee and sugar, but it only helps them sleep better.

A colleague once took the machete from beside a sleeping night-watchman and asked him next morning whether anything had gone missing in the night. Only after protestations about the impossibility of such an eventuality did he confound the protester by returning his machete. Perhaps they don't know they're doing it!

Mind you, night-watchmen are good for clearing up fallen branches, which they burn on their fire. Not that it's cold, but a fire is the local equivalent of that little warning stuck on the outside of a building: "This place is protected by the latest security device, more efficient than anything previous known to mankind." Some hopes!

Come to think of it, there

was a little incident involving one of the night-watchmen. One morning he was waiting to see me in a state of some agitation. He'd had a serious altercation, it seemed, with one of our neighbours, and wanted to make his feelings known.

"What's happened?"

"I've been praying, that's all!" he said. "There's nothing wrong with praying, is there?"

I confirmed that there was nothing wrong in praying. In fact we indulged in it ourselves on a regular basis, right in our own home.

"Where were you praying?" I asked.

In the road, it appeared, right outside my neighbour's house. That rang a little warning bell. I had once seen him at night on his knees, face to the heavens, with his arms stretched high, praying out loud at great speed.

"Do you think that was the best place to pray?"

"I wasn't inside your neighbour's fence," he said indignantly. "I was out in the road!"

"People are funny. They interpret things in different ways," I explained. "While one will see no harm in your praying in the road. Another, whose house is nearby, might wonder what exactly you are calling down upon whom. Wouldn't it be better to stay near your night-watchman's hut?"

His face brightened visibly. "That's absolutely right. People



do see things differently." And with that novel thought he took himself off happily.

People here are praying at all times and in all places. Sects are thriving as well as the mainstream churches. Nearly every street has its churches, prayer-cells or house-groups. The general opinion seems to be that only divine intervention can get us out of the current mess. There is little sign of help from any other quarter.

One day Jean (as in French), the odd-job man, told me that he prays at St Mose. That's what it sounded like, anyway.

"A Catholic church," he said.

I made approving noises.

"Yes," he said, "I've been attached to them ever since I cleaned out their septic tank, when no one else would do it."

That made me sit up! I've met a lot of good Christians, but never, as far as I know, one who chose his church because dirty work needed to be done that no one else would do. Let's face it, most of us keep quiet at such times! Had Jean discovered something, I wondered, that the rest of us have missed. ■

CBFZ
compound,
Kinshasa

*From our
special
correspondent
**Owen
Clark**
in Kinshasa.*

EMPOWERING

People

by Sue Frame

As we trek through the Himalayan hills to the Nishi, the sun beats down making the steep paths on our six hour journey quite a struggle. Monsoon will begin in a few weeks bringing welcome relief from this intense dry heat. Unfortunately the monsoon will also bring the annual epidemic of diarrhoeal diseases.

The previous year, as monsoon started, this small village of Nishi was caught in the grip of an epidemic of diarrhoeal diseases including cholera. Over 200 children and adults died. With the nearest hospital being three days walk away in Tansen and the local government health post, as usual, unstaffed, and with no medicine, help was not close at hand.

This year, the Health Section staff of the Burtibang Community Health Programme (BCHP) were taking a health education campaign to Nishi to teach people how to prevent an epidemic from happening again.

As we approach the village, we can see encouraging signs of the change which has taken place over the past year.

For several years, BCHP

tried to work with this community helping them to break the cycle of poverty by improvements in water and sanitation, agriculture, animal health, literacy, income generation and training of health workers. Unfortunately their motivation was nearly non-existent until the epidemic struck and shook the community into action.

Community participation is vital if the community is to own the development. Only then will improvements be appropriate and sustainable. This belief is held so strongly that if the community is not motivated work will not begin.

As we approach Nishi we see that many villagers have recently built pit latrines. They have made the four day walk to and from their nearest road-head to carry back the cement and pipes needed for new water schemes. Under the guidance of a BCHP technical helper the community has built new tap-stands and have been shown how to maintain them.

A child is watering a vegetable garden from a new tap-stand. Cabbages, cauliflowers and beans are growing well. Now that water is available nearby vegetable growing is

possible and many villagers have learned how by attending training days run by BCHP agriculture section staff. They have discussed methods of farming that will produce a higher yield and also improved grain storage techniques to minimise wastage, especially from rats. In an area where they can only grow enough to feed the family for nine months of the year, improvements in agriculture are important to combat malnutrition.

What we can't see with our eyes is the change in the life of the villagers, especially the women. Many have undertaken a seven month literacy course and can now read and write. The materials they use when studying include many health and development issues. Animated discussion often follows.

We arrive at the local school where the health education roadshow will be performed. As we set up the props in the playground the "village crier" calls people down from their homes and fields, announcing that the players have arrived.

I talk to a group of women waiting in the baking sun. One says she has come to learn





what to do when a child gets diarrhoea. Her two sons died in last year's epidemic. "If only I had known what to do."

As the two hour programme begins 200 villagers gather. Nepalis love singing and dancing, so the diarrhoea song, with appropriate dance, goes down well!

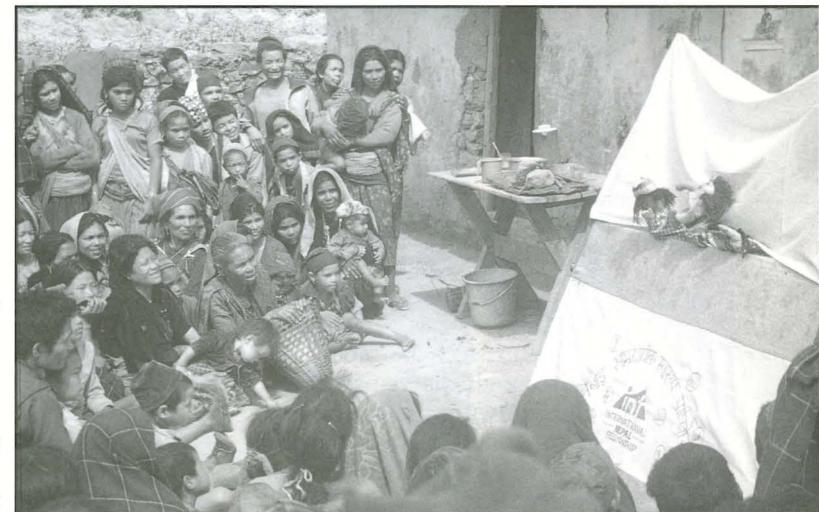
A play follows with a mother wailing that her baby is very sick and is going to die of diarrhoea. Her husband runs off to fetch the village health worker trained by BCHP. He teaches the mother, and the audience, how to make up oral rehydration solution. As he goes to give some to the baby the mother cries that a drink will harm it. The crowd laugh, identifying with this common local belief.

The highlight is the puppet show. In an area with no TV or other entertainment the children sit spellbound as grandma puppet enters crying with tummy pain and vomiting audibly.

The witch-doctor is called. It is actually a muppet but the big hooked nose is approved of because it resembles a high caste puppet! After complaints from a group of witch-doctors

when we performed elsewhere, the story now runs: the witch doctor realises how serious the illness is and calls the village midwife who has just returned from training with BCHP; of course she gives the right advice.

Nepal is one of the world's ten poorest countries and with its complex problems it is hard to see how it can pull itself out of this situation. With so little industry and no natural resources, Nepal has no financial capacity for development on a large scale. Walking to many rural areas is like entering a world from days gone by. The fast changing world outside has not touched these people. Their way of life continues as it has done for centuries. That is good, you may think, because they have not adopted any of the west's problems either. But is it good that one in five children under five years of age dies? Is it good that eight women in every 1,000 die of childbirth related problems compared with eight in 100,000 in the UK? Is it good that the



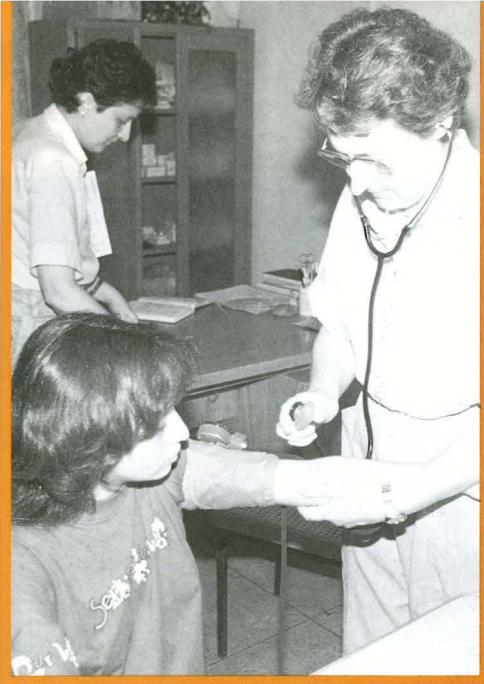
majority of people in Nepal do not have access to health care?

Integrated community health and development programmes are a way forward. Communities are enabled to begin to take responsibility for improving their own situation. People begin to identify their problems and understand what they can do about them. The fatalistic attitude prevalent in Nepal is challenged and villagers, especially women, are empowered by the belief that they can do something to break their cycle of poverty.

Sue Frame was the first BMS missionary to work with the International Nepal Fellowship. She is part of the Burtibang Community Health Programme.

Left:
Community
Health
Team relax-
ing from
their trek in
Nepal

Top and
bottom:
Villagers
enjoying the
puppet
show



PIPPED READY TO GO!

Do you fancy climbing Ben Nevis, Scafell or Snowdon? Imagine the views, sense the freshness of the air, feel the blood pulsing through the veins! Then there's always the satisfaction of knowing it's for a purpose.

David Ashurst experienced all this in a day when he accepted the challenge to climb the "Three Peaks" within 24 hours. His back-up for the project was Terry Hepworth, minister of Barrow-in-Furness Baptist Church, who was the driver-cook for the expedition. They completed the challenge in 20 hours, 16 minutes and 20 seconds.

So what's it got to do with the BMS? The money raised through sponsorship and contributions is for the BMS PIPS (Partners in Projects Scheme) project in Bangladesh for Chandraghona hospital. This is extra to Barrow's regular church giving to PIPS to support Valerie Hamilton, their Link missionary.

"It caught the imagination of the Church, newspapers and radio as well as teaching the church about a new area of BMS work," said Terry and David.

Over in Wales, the Swansea

BMS Auxiliary is also raising money for Chandraghona through Sunday Schools in the area. They aim to raise £2,210 for what they call "Chandraghona Challenge".

So PIPS is slowly building up momentum. During the current year 128 churches have pledged to raise £113,107. Others have decided to cover part of the cost of supporting their link missionary.

Some projects are quite small and ideal for organisations within a church to take up. The eight member Guide Company at Bacton in Norfolk and the Girls' Brigade at West Leigh Baptist Church in Essex have been working on a £100 PIPS project to support the work in the school for blind girls in Dhaka, Bangladesh.

Several churches agreed to cover the cost of a Telecel satellite telephone for Kinshasa, in Zaire. Because of this new communications link BMS was able to help Tear Fund get an invitation, and thus a visa, for personnel to travel to Goma to engage in emergency relief work with Rwandan refugees.

Morningside Baptist Church in Edinburgh have decided to use their centenary in October this year to raise a considerable sum of money, through a cente-

nary fund, in thanksgiving to God. They feel that this fund should reflect the total mission of the church and that a proportion should be for work overseas.

They were able, through PIPS, to identify some specific needs in Thailand where their Link missionaries, Carol and Angus MacNeill, are now working. They think this is an ideal way of highlighting the church's commitment not only to the MacNeills, but also to their Christian sisters and brothers in Thailand.

The young people of Dagnall Street Baptist Church, St Albans adopted a PIPS project to finance the cost of sending the Youth Action Team to Zimbabwe. On a very wet Saturday the church car park was taken over for a Barbecue and a number of other activities one of which resulted in some church leaders getting even wetter. Later they were able to hand over a cheque for £335 to Graham McBain one of the team members.

The Abbey Centre in Northampton adopted a PIPS project for £210 towards the internal travel in Nicaragua of their Link missionaries, Peter and Sheila Brewer. In fact, from a concert they raised £211.

UP AND

Through PIPS churches are supporting missionaries like Mary Parsons seen (left) working in the clinic at Fortaleza, Brazil; and, in Bangladesh, this blind girl (right) in Dhaka, and (below) Chandragona Hospital

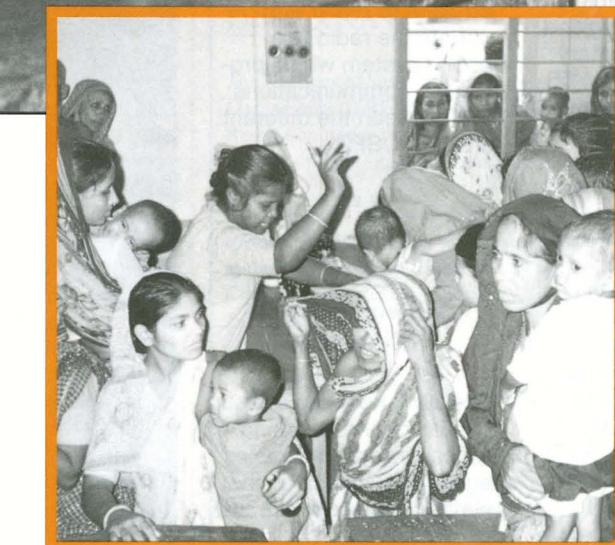
The organist at March, Cambridgeshire played through Mission Praise from beginning to end. During his five minute pauses every hour BMS videos and slide sets were used to illustrate the work overseas and to encourage giving towards a £200 PIPS project in support of Link missionaries Frank and Peggy Gouthwaite.

Many churches have been moved by the suffering in Angola to adopt PIPS projects relating to the supply of medicines and aid both in Luanda and in northern health centres. The result was that these two projects, totalling £9,000, were fully subscribed.

Hadleigh Baptist Church in Essex want to gain a wider view of mission so they have decided to support a range of PIPS projects: £230 towards Social Projects in Brazil, £220 for medicines for Serkawn Hospital in Mizoram and £250 towards the support of their Link missionary, Mary Parsons.

The permutations on PIPS projects are endless and there's usually something to suit any church and group however large or small.

You too can get PIPPED up and ready to go by writing today to your National or Regional BMS Representative ■



London and Southeast
Derek Mucklow,
51 Clandon Close,
Epsom, Surrey,
KT17 2NH
Tel 081 393 6017

Scotland
Derek Clark,
41 Newton Road,
Lenzie, Glasgow,
G66 5LS
Tel 041 775 1201

Central and Eastern
Jim Clarke,
82 Cannon Street,
Little Downham,
Ely, Cambs,
CB6 2SS
Tel 0353 698017

Wales
Sue Wilson,
15 Knapplands,
Newbridge-on-Wye,
Llandrindod Wells,
Powys, LD1 6LF
Tel 0597 89480
and
Gareth Hutchinson,
20 Southward Lane,
Langland, Swansea,
SA3 4QU
Tel 0792 360909

South and West
Leslie Gregory,
20 Shelley Drive,
Salisbury, SP1 3JZ
Tel 0722 328076

Midlands
Theo Lambourne,
13 Briar Walk,
Oadby, Leics,
LE2 5UE
Tel 0533 713633

North
Cath Mawson,
49 Allerton Road,
Bradford, BD8
0AY
Tel 0274 487341

CALL TO PRAYER

**1994
Prayer
Guide
Update**

(Week
numbers
correspond
with those
in Prayer
Guide)

CALL TO PRAYER

Jesus took a piece of bread, gave a prayer of thanks, broke it and gave it to his disciples.
"Take it," he said, "this is my body."

Many Christians in many situations and in many countries but all meeting around one table the Lord's table to take and eat the broken bread Christ's body.

Lord, we thank you for drawing us closer to other Christians so that together and stronger we can better do your work.

WEEK
36

September 4-10

NEPAL: UMN - EDUCATION

Non-formal education across the Himalayas is a high priority for the Nepal Government and for UMN. Often programmes are linked with health education where every effort is made to improve hygiene, and to teach elementary health care to prevent TB and other life threatening illnesses.

The Educational needs of missionaries' children are met through the Kathmandu International Study Centre (KISC), where Paul and Jackie Wicks and Debbie and Graham Atkinson, teach. At the moment it is seeking a new principal. A hostel is also provided for children if parents work on projects at a distance from the city. It is a shared resource for young people

of both the UMN and INF. In many UMN projects tutorial groups are organised for expatriate children who come from a variety of backgrounds including North America, Europe, Scandinavia and Japan. BMS provides a significant number of tutorial teachers including Sheila Loader, in Tansen, Corinna Woods in Jumla and Joy Ransom in Okhaldunga.

WEEK
37
September 11-17

ZAIRE: CHURCH

The regional presidents of the Baptist Community of the River Zaire (CBFZ) have enormous areas to cover. At the moment, not only is public transport non-existent but most roads are in a bad condition, vehicles are hard to maintain and fuel, when available, is expensive. However, they manage to travel around, continuing their work with fortitude and with a sense of duty. They are responsible for the leadership of the Church and for oversight of every aspect of the church's life and ministry. John Corbett, known in Zaire as the "Phonie Doctor" has recently visited Zaire to repair and update the radio telephone system which provides a communications link between the different areas of CBFZ.

WEEK
38
September 18-24

AFRICA: SECONDMONTS

The BMS now has a group of missionaries working, in Africa, with other mission agencies. Conscious that we are involved in the task of mission together, we

are finding many opportunities to pool resources, making us more effective in our stewardship.

Many of the missionaries who were evacuated from Zaire or designated for work there have still felt God's call to work in Africa and BMS has been pleased to second them, for the time being, to other agencies. Drs Mark and Andrea Hotchkin have found openings with the Leprosy Mission in Guinea; Andrew and Dr Jenny Wilson, in Cameroon, and Dr Helen Johnston, in Sierra Leone, are working with the European Baptist Mission; in Niger Alan and Ruth Wood are working with the Society of International Ministries where Alan is a lab technician; and in the Central African Republic Dr Adrian and Sylvia Hopkins are working with the Christoffel Blinden Mission.

WEEK
39

September 25 - October 1

SRI LANKA

At the time of writing, Sri Lanka is preparing for a General Election and people are understandably nervous in a country where a civil war has been taking place between the Tamils in the north and the government.

Churches face the tension of knowing how to receive refugees - some Baptist congregations in welcoming those who have moved into their particular area now hold bilingual church services. Within the security of Christian fellowship Tamils and Sinhalese worship together and share each other's burdens.

The Baptist denomination in Sri Lanka is small but has a significant role. We remember the Baptist

Sangamaya (union) President Revd Paul Koralage and Secretary Revd Kingsley Perera. Missionaries are still encouraged to serve with the national Baptists. Pray that people with the right skills may be found.

George and Betsy Lee, based at Hendala, serve in the Western area of the country to the north of Colombo. They are involved in leadership training. George is moderator of a small group of churches.

WEEK
40

October 2-8

BELGIUM AND ITALY

The Union of Baptists in Belgium has 19 churches and feels very isolated since Baptists are sometimes regarded as a sect. They therefore have none of the privileges of officially recognised denominations. They have no full-time pastors supported by the churches. BMS has two missionary couples in Belgium, Stuart and Joyce Filby working in the Middelkerke Church and Les and Jane Bromley engaged in pioneering work in Aywaille and working with a small congregation in Ferrières.

Having accepted the invitation to work with the Unione Christiana Evangelica Battista d'Italia (UCEBI), it was three years before the first couple were accepted to work in Italy. Two couples David and Ann MacFarlane, who will be moving South to work in Altamura, and Chris and Sarah Mattock are continuing language study and a third couple, Mark and Claire Ord, having completed their preparation in the UK, left for Italy last month. The UCEBI are eager to present the gospel of Jesus

Christ to the people of Italy, the majority of whom have turned away from their traditional Catholic background.

WEEK
41
October 9-15

ANGOLA

The war in Angola continues. Over 500,000 have died in the conflict and the United Nations estimates that three million lives are threatened by starvation and disease because of the war. Children and the elderly are particularly at risk. Peace talks in Zambia have made little progress but now the new South African President, Nelson Mandela, is actively trying to broker peace in Angola.

Last year we issued an urgent call to prayer for Angola. Since then other areas of the world like Bosnia and Rwanda have hit the headlines. However the urgency of prayer for a lasting and just peace in Angola remains. The reporters and the news cameras may not be there but people are dying just the same.

We pray for the Evangelical Baptist Church in Angola and for all Angolan Christians who continue to work for God's peace by sharing the wholeness of the good news.

One of 18 candidates baptised on this occasion in Indonesia

WEEK
42
October 16 - 22

INDONESIA

The challenge of Indonesia's 180 million population is part of the inspiration for the missionary drive of the Kerpatan Gereja Baptis Indonesia (KGBI). Their vision is to win the archipelago's peoples to Christ. Indonesia is a Muslim country the influence of which extends to the 27 Provinces covering the 13,000 islands - of which over 3000 are inhabited.

BMS involvement with the KGBI enables an Indonesian family to work in North Sumatra - while four other young men are being trained at a Bible Seminary in Sulawesi.

Let us remember Joy Knapman, BMS Regional Representative in Asia, based in Sri Lanka, but travelling extensively throughout the areas of BMS partnership.



CHARITIES ACT 1992
PUBLIC NOTICE FOR THE EXPENDITURE OF
CAPITAL UNDER SECTION 44
CHARITIES COMMISSION NUMBER 233782

DECLARATION

The Baptist Missionary Society Corporation, Trustee of the under-mentioned Trusts of Didcot, Oxfordshire HEREBY GIVES NOTICE that it has passed Resolutions under the above provisions for the following purpose:

Authorising the expenditure of the Charity capital as income.

Leckie Cachar Trust	J E Ennals Trust
Skillicorn Trust	George Trotter Trust
A S Austen Trust	K H Parkinson Trust
Mabel Heaven Trust	JH Banfield Trust
Widows, Orphans and Retired Missionaries' Fund	

Any interested person wishing to make representations regarding these said Resolutions may do so, quoting the Registered reference at the head of this notice, by writing to the Charity Commissioners for England and Wales at: St Alban's House, 57/60 Haymarket, London SW1Y 4QX Signed by and on behalf of the Trustee

Christopher J Hutt, Clerk to the above Trusts

18 July 1994

NOTES:

1. *In no case does the amount of income for any of the above Trusts exceed £1000 per annum.*
2. *Support for widows, orphans and retired missionaries comes from the General Fund of the Baptist Missionary Society and in no way will be lessened by expending the capital of the Widows, Orphans and Retired Missionaries Fund.*

CHARITIES ACT 1992
PUBLIC NOTICE FOR THE EXPENDITURE OF
CAPITAL UNDER SECTION 44
CHARITIES COMMISSION NUMBER 146711

DECLARATION

The Trustees of Susanna Symons Spear Trust of Didcot, Oxfordshire HEREBY GIVE NOTICE that they have passed a Resolution under the above provisions for the following purpose: Authorising the expenditure of the Charity capital as income.

Any interested person wishing to make representations regarding this said Resolution may do so, quoting the Registered reference at the head of this notice by writing to the Charity Commissioners for England and Wales at: St Alban's House, 57/60 Haymarket, London SW1Y 4QX Signed by and on behalf of the Trustees

Christopher J Hutt, Clerk to the above Trust

18 July 1994

NOTES: *The income for the above Trust does not exceed £1000 per annum.*

BAPTISM IN THE PARK

The new Baptist community in Albania has just had its third baptismal service. It was in full view of Albanians bathing and relaxing in Tirana's Great Park.

Thirteen people were baptised in pairs by Ryder Rogers (BMS) and Gail Hartley of the Southern Baptist Convention. The candidates were of all ages and from different cultural backgrounds. Two had taken over a Bible class started by a Pentecostalist six months ago. One was a university professor and another a working man. One was a twelve year old girl and another a middle-aged single lady who teaches French in a state school.

A Lutheran YWAM team from Scandinavia completed the service by performing a dance.

The European Baptist Federation mission to Albania is only two years old. The first believers were baptised last September and worship services started in October. In May a further 19 were baptised in the sea at Durres. There are now 37 baptised believers associated with EBF work.

NEVER TOO LATE

The descendants of Brazilian slaves say they are owed back pay for work their ancestors did for nothing.

More than 100 years after slavery was abolished in Brazil, a group called Movement for Reparations Now (MPR) has sued the government for the years of work done by slaves.

The group is demanding \$102,000 for each of Brazil's 60,000 descendants of former slaves.

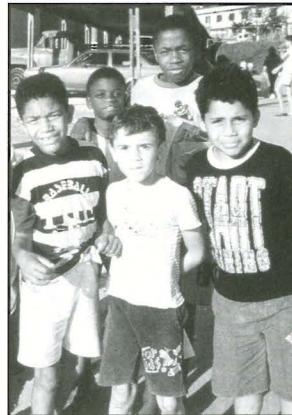
"We are basing our demand on the marginal situation in which slave descendants are living today caused by the state's failure to act when slavery was abolished," said Fernando Conceicao of the Black Consciousness Movement.

"The goal is to have the courts recognise that slave descendants have this right, even if they decide that time has erased the effects," explained MPR lawyer Jairo Fonseca.

Ryder and Heather Rogers and new Albanian Christians with the special cross they decorated for Easter



INVIEW



OFFICE FOR RACIAL CRIMES

An increasing number of acts of racial discrimination has led to the opening in São Paulo, Brazil, of a special police office to deal with racial crimes.

The office has been opened in response to a resurgence of neo-Nazi groups who openly promote racial discrimination against Jews, blacks and people from north-eastern Brazil, the poorest region in the country.

The creation of the police office was promoted by São Paulo's black, Jewish and north-eastern communities. Since than an average of ten cases have been reported each month, but black groups feel the number will increase as more victims of discrimination are motivated to file complaints.

HOPE FOR CHANGE

I was walking home down the hill behind the hospital when I came across an old man planting trees on the hillside in the hot sun. We got talking and he told me that last year he had tried to get all the villages to help in plant-

ing the trees, which would hopefully protect the water-source for the village.

"They refused," he said, "so here I am planting them on my own. But I don't mind, I know it's for the good of our people."

That man had understood the importance of planting trees and was prepared to get on and do something about it, even when faced with opposition or apathy from his neighbours. That gave me hope that change will come about, even here.

(From a prayer letter written by a missionary in Nepal)



IN GUYANA

Elierte and Maria Pereira, supported jointly by the BMS and the Brazilian Baptist World Mission Board, arrived in Guyana on 26 April.

Before going to Guyana they worked in Vila da Penha Baptist Church in Rio de Janeiro. There Elierte ministered at the church's rehabilitation centre for drug-addicts and did some counselling with the deaf.

In Guyana, Elierte and Maria will be involved in evangelism and visitation work. In the meantime they are coming to grips with another language and culture.



BRAZIL TOUR

The Revd Cyril Hadler reports an encouraging response to our item last month about the tour he is arranging in Brazil next year. The 17 day tour, from 2-18 May, will not only visit the sites but also give an opportunity to see some of the BMS related work.

Beginning in São Paulo, with time to see the city and visit Baptist churches, the tour will move on to Curitiba. Again there will be a look at the city including the Baptist Seminary. Then it is a train journey to the coast and Paranagua, a meal in Morretes before returning to the hotel.

From Curitiba the tour moves over to the dramatic views of the falls at Foz do Iguaçu and the hydro-electric scheme at Itaipu. There will also be boating on the Parana river.

The tour then goes to Campo Grande in Rio Grande do Sul. Time to rest and relax and then a full day tour to the Friendship House to see churches, pre-school and remedial classes.

The next move is to Brasilia to see government buildings and museums, then on to Rio de Janeiro for three days, where as well as visiting the usual tourist sites, there will be an opportunity to visit the Baptist College, and see something of church social work.

Tour leaders are the Revd Cyril Hadler and the Rev José Laurindo.

Brochures and booking forms are now available from: Worldwide Christian Travel, 50 Coldharbour Road, Redland, Bristol, BS6 7NA. Tel: 0272731840

BENGAL BAPTISTS

From India comes a request to pray for the Baptist churches in Bengal. For some time there have been two rival Bengal Baptist unions. There is also another group called the Bengal Baptist Fellowship.

Efforts have been made to bring about reconciliation between the rival unions. The problem has been complicated by various court cases. However, recently some significant progress has been made and representatives of the two unions, who are not at present office holders, have been brought together. They will join in the discussions and be able to debate reconciliation. This is helpful because, at the grass roots level, churches do not want to perpetuate division and are already co-operating and working together.

As the reconciliation process approached a crucial stage, Baptists in Britain were asked to pray for the Baptists in Bengal. They were hoping that reconciliation might be achieved by 17 August.

The Reconciliation committee, formed by the Baptist World Alliance, the Asian Baptist Federation and the Baptist Missionary Society has issued this call to prayer: "In the name of Jesus Christ, we earnestly appeal to you to pray so that ultimately there will be one united Baptist church in West Bengal for God's glory."

BWAID

RWANDA

Recently BMS was instrumental in helping Tear Fund to obtain an invitation and thus a visa for Zaire. This is enabling Tear representatives to travel to Goma in Zaire's Kivu province where a large number of refugees are assembled.

Some weeks ago, BMS sent £10,000 to BWAID to help purchase medicine and food for Rwanda. Because of the generosity of Baptist churches responding to news of Rwanda a further £5,000 has been sent and more will follow as gifts come in.

Paul Montacute of BWAID has reported on the Baptist relief effort. On June 28 much need \$23,000 worth of medicines were flown in to Goma. The Baptist community of Kivu in Zaire is involved in dispensing these medicines in among refugees on both sides of the border.

BWAID has also given \$40,000 to the Canadian Food Grains Bank so that food may be pumped into the pipeline going to refugee camps in Tanzania.

In addition, Baptists in Burundi have asked for help for a feeding programme.

"We want to help," says Paul Montacute, "but need pledges or funds."

Christians in Britain were asked to regard Sunday 13 July as a special day of prayer for Rwanda. But the praying doesn't end there and we must continue to pray for an end to conflict in Rwanda and for reconciliation and healing.

CHECK OUT

ARRIVALS

Sheila Loader
from Nepal
Robert and Catherine Atkins
from France
Kevin and Linda Donaghy
from Brazil

DEPARTURES

Gwen Hunter
to Zaire
Pat Woolhouse
to Zaire
Chris and Alison Rudall
to Nepal
Colin and Denise Clark
to Nepal
Margaret Gibbs
to Nepal
Andy and Linda Eaves
to Brazil
Colin and Marcia Pavitt
to Brazil

VISITS

Reg Harvey
to Germany
David Martin
to Nepal
John Passmore
to Albania

ACKNOWLEDGEMENTS

(for gifts and legacies received between 1 May and 30 June)

LEGACIES

Allister, Mrs A	500.00
Ballard, Mrs EE	100.00
Batters, Dr EG	62,004.68
Bentley, Sheila	5,000.00
Bradbury, Wilfred	1,000.00
Card, Albert	2,000.00
Cartwright, Mavis	500.00
Evans, Miss EM	25,000.00
Evans-Jones, Gwilym	2,000.00
Hagan, Lillian	420.69
Hemmings, Winifred	3,991.09
Johnson, Grace	2,460.04
Jones, Mabel	1,104.42
Judson, Clement	1,000.00
Lovatt, Miss JE	15,104.42
Ridgen, Mrs DE	195.29
Robertson, George	1,500.00
Mason, Miss IM	58,357.49
Mounchy, Winifred	200.00
Petch, Mrs GR	1,000.00
Pollock, Ida	9,935.28
Slater, Ruby	4,103.36
Smith, Ethel	100.00
Waite, William	1,000.00
Warren, Miss MG	390.85
Wilks, Lily	500.00
Wood, Cecil	1,002.59
Wyatt, Ernest & Rene	500.00

ANONYMOUS GIFTS

Aberdeen	25.00
Bath	105.00
Bradford	20.00
Buckinghamshire	25.00
Carmarthen	10.00
CAF voucher	50.00
CAF voucher	16.90
Canadian Postal Order	10.00
Eastwood	15.10
A Friend	10.00
GAYE	126.42
Huddersfield	44.00
Macedonian Evangelical	
Trust	200.00
Slough	100.00
Swindon	10.00
Watford	10.00
West Lothian	100.00
UKET voucher	300.00

Making a Will

Making a Will

HAVE YOU MADE A WILL YET? OR ARE YOU ONE OF THE 69 PER CENT OF THE ADULT POPULATION WHO HAVE JUST NOT GOT AROUND TO IT?

It is an emotional subject and, understandably, most people don't want to think about dying. Yet Christians are responsible people who must think carefully about what happens to their estates after death. Making a will puts you in control. It means you can provide for the needs of your loved ones. It also gives you an opportunity to benefit other people by helping the Church of tomorrow share the "good news" of God's love for them in Jesus.

The work of the BMS today is being helped by the past planning of members of our UK Baptist churches.

It is never too soon to make a will. Now is your opportunity, perhaps by using the leaflet *Making a Will* enclosed in this magazine, to plan ahead for your own family and for the work of BMS in the future.

APOLOGY

In the June issue of the Herald we printed an article entitled *Teaching Theology in Curitiba*, stating that it was by Keith Hodges. This was an unfortunate error. We should have made it clear that it was "from an interview with Keith Hodges."

We accept unreservedly that remarks concerning the lack of theological books written by Brazilian evangelicals were taken out of context and regret the implication that Keith was criticising Brazilian colleagues which we know he would never wish to do.

Since the taped interview, some facts have changed and more Baptist seminaries are recognised by the Brazilian Baptist Convention. In fact the total is now nine.

We wish to put the record straight and apologise to Keith and his colleagues both missionary and Brazilian.

Britain to strengthen the support base that the Friends of Ludhiana provides for the work of CMCH. At present those activities are centred around the centenary celebrations of the Medical College.



THE WITNESS

The three congregations of East Kilbride Baptist Church, Scotland, got together to prepare the Jimmy and Carol Owen musical *The Witness*.

All the hard work paid off when, in April, East Mains church was transformed by a temporary stage, lighting and scenery to facilitate two "full house" uplifting and at times moving performances.

The good news message was clearly given and we believe that "my word that goes out from my mouth: it will not return to me empty."

As a result £1,000 was raised for the BMS Fund for the Future.

LUDHIANA

Former BMS missionary, Margaret Smith, has been appointed Honorary General Secretary of the Friends of Ludhiana, replacing Brian Windsor who has settled in India.

Margaret served as a nurse in India with the BMS from 1962 and was seconded, from 1970-75 to the Christian Medical College Hospital, Ludhiana, to work in the Community Health Department. Since returning to the UK she has been involved in the care of the elderly. She is a member of Mount Pleasant Baptist Church, Northampton. Her main responsibility will be in promotional work in

WOMEN'S PROJECT 93-4

The BMS Women's project for 1993/94, Off the Beaten Track, which focused on work in Brazil, raised £30,057.29 just clearing its target figure.

We thank all those women's groups who have worked so hard to achieve this result.

SHALOM SCHOOL

by Debbie Lovell, BMS
Action Team member
1992.

"Paz, paz, paz," - "Peace, peace, peace," sing the children at Shalom School in the capital of El Salvador. It is very moving to hear because these children have lived in fear of war for most of their lives. Now that the war is over, they have hope for the future.



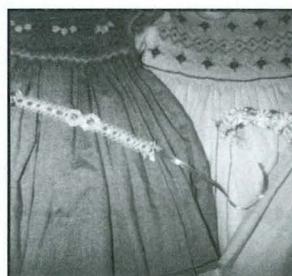
The Christians who set up this school have not had an easy task. Money they raised was diverted to other projects and they had to begin again. When they finally obtained land, it was land ruined by an earthquake and looked more like a rubbish tip than the foundations for a school. Handful by handful, they began to clear away the rubbish and level out the land.

Children who cannot afford to go to state schools are accepted at this school. The gates are locked after lessons begin to prevent drunken men following them into school. Academic lessons are taught in the morning. Lunch is provided - the only balanced meal which many of the pupils receive. In the afternoon there are workshops, helping to train the children for future work so that they not have

to resort to begging, theft or prostitution. The boys practise woodwork, carefully using rather dangerous machinery.

The girls make beautiful dresses, hand-stitching them tenderly. They arranged a fashion show for us, proudly wearing the dresses they had created knowing that they are never likely to afford such elegant garments themselves. The dresses are usually bought by local shop-keepers, who then sell them for ten times the amount they pay the school.

I paid £30 for one of these dresses which I have used in a display when I have spoken about El Salvador. I should now like to auction the dress. All money raised will be



donated to the BMS.

It is a beautiful white dress with hand-stitched pattern, shown on the right of the picture. It comes with a pink-head-piece, also made by the children. The dress is approximately 50cms long.

Please address your bids by 15 September to: Debbie Lovell, Psychology Department, Keele University, Keele, Staffs, ST5 5BG.
Tel: 0782 854104.

Above left: 28:19 Action Team members help to lead worship at Shalom School

Above: Hand stitched dresses made by the schoolgirls

M A K I N G W A V E S

TAKING A RISK

Tomas and Eduardo explained that this year's harvest would be poor, yielding less than half what they had hoped for. As well as lack of rain, they hadn't received the promised loans to help them buy fertiliser, without which the harvest would be severely diminished.



Tomas and Eduardo are members of a Baptist church in a small village in El Salvador. Each has a small plot of land on which they grow just enough to live on. They belong to the agricultural project at the church which has been supported by the agricultural programme of the El Salvador Baptist Association (ABES). Through it they received loans for buying seed, pesticide and fertiliser. This year, the loans didn't arrive. A major division within ABES meant the agricultural programme was closed and a grant from Operation Agri to provide loans for poor farmers never got to them. BMS has raised the issue with ABES and, because of other factors, its relationship with them is under review. Tomas and Eduardo didn't get their loan and this year's harvest will be a bad. They were very angry at what had happened.

If you gave money to the BMS/Operation Agri Joint Harvest Appeal last year you probably feel angry too. Money given in good faith didn't get to the people it was intended for. However, you only lost an offering. Tomas and Eduardo lost much of their harvest and they and their families had to go without.

When we give money to the BMS, Operation Agri or any other agency we enter into a partnership with the people they support. Often that partnership involves risks - rain may not come, disease may strike or loans may not arrive because of mismanagement - risks that are always greater and more costly in the vulnerable world of the poor. Sometimes for them things don't go right and a great deal is lost. In our giving we share in it - and in a little of the anger and frustration of Tomas and Eduardo.

By James Grote, who has just returned to the UK after working in for two years in El Salvador.

IS GOD CALLING YOU TO WORK OVERSEAS?

Christian
WORKERS
Ministry
OPPORTUNITIES

CHRISTIAN WORKERS NEEDED NOW FOR

NEPAL Engineering and Industrial Development in Nepal
Community Development Work
Doctors and Nurses
Principal for school for expatriate children in Kathmandu

NICARAGUA ENT Doctor

CHINA, HUNGARY AND SERBIA Teachers (especially TEFL)

There are many other openings around the world for you to use your qualifications and gifts.

MINISTERS NEEDED FOR WORK OVERSEAS

BRAZIL There are opportunities in Brazil, especially in inner cities where church planting, evangelism and community work with a bias to the poor go hand in hand. Ministers need to be theologically qualified and experienced. Opportunities in theological education are sometimes available for those who are highly qualified after they have spent a couple of years in a church situation. Ministers need to have a conservative, evangelical outlook.

PORTUGAL A minister for a church planting/evangelistic situation which could be either an existing small church or a new work.

SRI LANKA A minister and wife are needed for the Baptist Union of Sri Lanka. Because of the cultural situation the minister needs to be a man. His wife would have a low profile but an important supportive role. Acquiring a good working knowledge of the language is important in order to get alongside and work happily with local people and to build up good relationships, hence a long-term commitment is necessary. The job is one of co-operating with and encouraging local Christians, not organising them. There are many opportunities for a varied ministry given sensitivity, adaptability and patience.

THAILAND Urban ministry in Bangkok

ZIMBABWE A minister or ministerial couple for the training of lay-leaders and for church planting.

MINISTERS - A SHORT TERM OVERSEAS EXPERIENCE

TRINIDAD Experienced ministers, **to volunteer for three months**, to encourage local pastors and to help enrich the life of local congregations.

If you would like more information about these opportunities of service or if you would like to talk to someone about working overseas then contact:

Andrew North 0235 512077

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Baptist Theological Seminary Library
8803 Roselikon, Switzerland

MISSIONARY

HERALD

OCTOBER 94

BMS ACTION TEAMS.....
PUTTING BELIEF INTO ACTION-EVANGELISING-
TEACHING-CHURCH PLANTING.....
ON FOUR CONTINENTS

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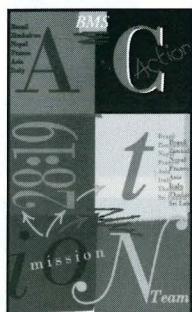
STILL QUIET

Plus Double Take
Action Pull Out



"WE SHALL NEVER BE THE SAME AGAIN"

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Cover illustration by Anthony Viney

H E R A L D

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Italy

Jamaica

Nepal

Nicaragua

Portugal

Sri Lanka

Thailand

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Ready for off! The BMS 1993-94 Actions Teams at the end of the preparation and training.

We never thought we'd learn so much...

Each year, on four continents, BMS 28:19 Action face the challenge of Christian service and witness. They find it tough, they meet opposition, they shed tears, they laugh, they are depressed, they cry and they sing. But they stay with it and are loved and accepted by people from such different backgrounds.

And they see the fruits of their work. How many young people in Britain can say they have helped to plant a new church? The Zimbabwe team can.

Most of all, they learn so much. "We went feeling we would be giving a lot and helping people in need. We never thought we'd learn so much and come home so rich."

Are we surprised that our young people have so much to offer? Are we surprised at their Christian maturity? And are we ashamed at the way we push them on to the sidelines of our church life?

Young people are people, not a different species of human being but full members of the human race.

Christian young people are Christians, not relegated to an inferior part of the church but an integral part of the whole, the Body of Christ. They have a valuable, responsible and refreshing role to play in the work, worship and witness of the Church both locally and worldwide.

We need only look at the reports in this magazine from BMS 28:19 Action Teams for 1993-1994 to see how true this is. Many of our British Baptist churches now have first hand experience of the teams: "We were most impressed," said one church after a visit from one of the teams on tour in the UK after working overseas for six months.



There is no substitute for first-hand experience. No amount of talk, description, missionary visits or audio-visual aids can take the place of actually visiting another country to "do" mission.

For 75 years BMS Summer Schools introduced successive generations of young people to mission. There many heard the call to go overseas and others went back to their churches as enthusiastic supporters and ambassadors of world mission through the BMS.

Times change. Young people are not content just to hear about mission, they want to get involved. They long to show Christ's love in action. They are no longer prepared to wait for tomorrow to be accepted as responsible enough to play a full part in the life of the church. They are tired of being described as the "church of tomorrow", seeing themselves as part of Christ's living, active body today.

So for five years the BMS, through its 28:19 Action Team programme, has been making it possible for groups of young people to work in overseas situations alongside national Christians. They've done evangelism, church-planting, teaching and social work. They've worked with street kids, old people and the down-and-outs. And through it all they have surprised themselves as they have realised how much they have to offer. They have developed skills they never knew they possessed. They have grown in confidence and deepened their faith.

They've surprised us too by their maturity and their understanding of the situations in which they have been working. It remains to be seen whether any of them will return overseas as long-term missionaries. Certainly they are already making a difference at home as they offer refreshing new aspects of mission to the churches.

continued
from page 3

"I am writing to express the appreciation of so many people for the way the group has worked here. The young people were well briefed and had prepared their material thoroughly.

"They excelled themselves with sketches, slides, prayers and songs. It was a much-needed spiritual shot in the arm for many of us who, at times, feel jaded with the 'normal' round of support for BMS. The members of the team are a credit to the BMS and to their Lord. I would recommend a visit from such a team to any church or school."

"It was impossible not to fall in love with these grubby children with smiling faces and bright eyes," said the BMS 28:19 Sri Lanka team.

"Although we came from such different backgrounds, there was so much to gain from our friendship."

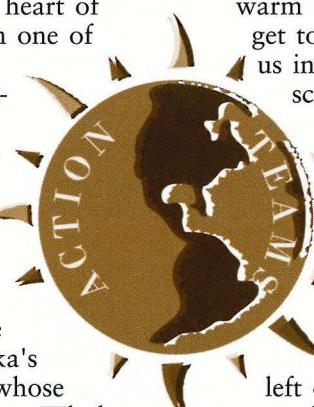


Colombo's C

One of the hardest things about leaving Sri Lanka was leaving behind the street kids of Colombo. There are thousands of street children in Sri Lanka, and although the situation is hardly like that of Brazil, it is a great problem.

Cinammon Gardens Baptist Church is in the heart of Colombo. It is in one of the wealthiest areas of the capital city, and at the same time in an area of great poverty.

Amongst the sprawling houses and grand offices live some of Sri Lanka's poorest people, whose home is the streets. Whole families sit out on the streets with nothing to do all day but beg. The luckier ones have the resources to set up small stalls selling peanuts or mending shoes, while others earn money for drugs, arrack and daily food

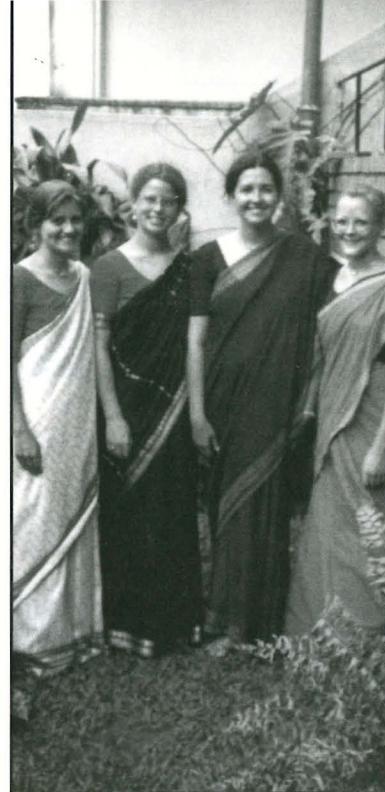


through prostitution. We worked with some of the 2,000 children in Sri Lanka who are involved in child prostitution, some as young as three, and sold by their parents to tourists for as little as £4 a night.

It was impossible not to fall in love with these grubby children with smiling faces and bright eyes. They were all so warm and friendly and eager to get to know us and look after us in this often strange and scary island.

Initially communication seemed to be a problem, because the children didn't speak English and when they talked to us in Tamil and Sinhalese, we would smile and feel slightly

left out of the joke they all seemed to be having at our expense. It wasn't long before we could ask in Tamil and Sinhala what their names were, but this wasn't much good - no one has the same name and the names were all very long and complicated. It seemed hopeless



*Far left:
Coconuts provide a refreshing drink for Becky and Sara.*

Left: The team in saris - crossing cultures.

but eventually we did learn their names and they learnt ours.

As our Sinhala improved we were able to talk more but we really learnt the importance of non-verbal communication. We would play clapping games and swing the little ones around, climb trees with them and just sit on the streets with their families, cuddling the babies, and playing with the little children while their mothers would share their food with us. The generosity of many Sri Lankans never ceased to amaze us.

In Colombo our main role

scratched each other with. The first time they had a doll to play with they didn't know what to do but found great delight in pulling off its arms and legs and dangling it from a piece of rope hanging from the ceiling.

At the pre-school, one of our jobs was to show them how to clean their teeth. It became the highlight of the day. Many had completely rotten teeth and had never used a tooth brush before. Every morning when we arrived at the school they would make signs with their fingers wanting reassurance that they would be able to clean their teeth that day. It took two of us to supervise this task as children would eat the tooth-paste and want to come back for another go.

After morning school our contact with street kids was far from over. After a short sleep to recover from the morning activities we'd be off to one of the satellite churches of Cinnamon Gardens to work at a day-care centre for two to five year olds from slum areas. As we got off the bus back at home (Becky and Alison lived at the manse in Cinnamon Gardens) we'd be almost knocked to the ground by the street kids - it was hard luck if we were tired as we were expected to play with them and help the older ones with their English homework.

Although we came from such different backgrounds there was so much to gain from our friendship. Living at the Baptist manse could sometimes be quite lonely as the pastor and his wife are extremely busy, but the street kids would always be at our bedroom window demanding attention and being delighted at anything we could show them (personal stereos were particularly popular).

On a few occasions we had a fright from the men and older boys who lived on the streets. They could be rather threatening, especially after we'd made

was to help at the pre-school (for under 5s) run by the church for street kids. Up to 25 children would turn up every weekday in their best clothes. With the teacher we would try to discipline them so they could then fit into a normal school - not easy when you are not an expert at Sinhala or Tamil. The children were extremely lively and it was very hard to get them into the same room unless you had a camera in your hand. (They loved having their photo taken).

It was amazing how contented they all were - when you think of how demanding Western children are for the latest fashion or toy. All the street children had was each other and bits of rubbish to play with. Their games were quite ingenious. It is amazing what you can do with a dirty plastic bag and a few stones! Life was never dull. We had to have eyes in the back of our heads to stop the children from injuring one another with the iron bars they used for hitting, or the dirty pieces of wire they

a visit to the bank, but the street kids would provide a protective circle around us and escort us to our home. It was also very useful when we had bags of heavy shopping or shoes that needed mending, because they would always help and we felt protected and safe with them.

Our time with the street kids will always remain with us. We went to Sri Lanka feeling we would be giving a lot and helping people in need. We never thought we'd learn so much and come home so rich. How much Westerners could learn from people living in the third world if only they could overcome their sense of superiority and see beyond illiteracy, prostitution and homelessness.

Another group of people we found it very difficult to leave was the old ladies of Matale - but that's another story!

Alison, Becky, Janet and Sara.

"How much
Westerners
could learn
from people
living in
the third
world if
only they
could over-
come their
sense of
superiority
and see
beyond
illiteracy,
prostitution
and home-
lessness."

children

Imagine

being thrown together
with five other Christians
and having to live, work
and socialise with them
for the next ten months!

Imagine

finding that your faith is
just about the only thing
you have in common!

Sounds far-fetched?

This was the experience
of the Brazil
28:19 Action Team
and one that affected,
changed and challenged
them all.

**Debbie, Matt, Karen, Mitch,
Katie and Richard.**

AN EYE-OPENER

faith - and made a commitment to pray daily as a team. Through ups and downs in our relationships, we discovered some of our own strengths and weaknesses. We realised that we could learn from our differences and turn them into positive ways of using our gifts. For example, Mitch, from Germany, picked up Portuguese very quickly and this was useful when he was willing and able to preach in Portuguese from early on.

After our month's language training in Brazil, we did some practical work extending and painting a small church in Joinville, Santa Catarina.

We were surprised when the church was so grateful and one member commented, "You didn't only paint our church, you also brightened up a bit of our hearts."

This made us realise that all contributions to church life, whether practical or spiritual, are important and it encouraged us to offer more of ourselves.

As our Portuguese improved, we were able to do other work including children's holiday bible clubs, door to door work, street evangelism and church services. We enjoyed it, finding the Brazilian people open and fun to be with.

As we gave more, we gained confidence and were challenged to continue and to play a more active role in our churches back home. Through the commitment of the Brazilians we worked with, we learned not to be ashamed of our faith especially with our non-Christian friends.

We were constantly looked up to in the Brazilian churches

We had mixed expectations about our time in Brazil but no one anticipated the difficulties we would face in our teamwork. We had the unusual predicament of bringing together two different cultures - one team member was German - on top of adjusting to each other's diverse characters. From these difficulties, acceptance of each other would be something we would all learn throughout the year.

We latched on to the only common feature in us all - our

NING EXPERI-

as Christian role models.

Although a little intimidating at first, it made us check that our lives did reflect what we believed, individually and as a team.

Despite the pedestal we were put on, we learnt a lot from the Brazilian churches. Young people took on positions of responsibility within their churches like evangelism, music, youth groups and publicity. We began to rethink our involvement in our own churches and the responsibility that we should take on as members.

We had a good insight into the world church, both by working in 15 Brazilian churches and more recently, 31 in England, Scotland and Wales as part of our tour to share our Brazilian experiences back home. For some of us, this was an eye-opener in seeing how other churches, apart from our own, operate. It made us think about how the practice of our home churches isn't the only or best way, but it also helped us

to appreciate the strong points in them.

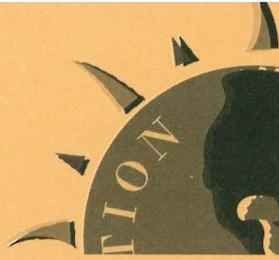
We saw physical deprivation in Brazil, but because we were working in the more affluent south of the country, the needs were predominantly spiritual. We were able to see the needs of well-off people in Brazil and we feel that returning to Europe, we are realising the equally important needs here too. This was re-emphasised when we met some Brazilians who have come to Britain as missionaries with a desire to meet the huge spiritual need here.

The 28:19 scheme has been a beneficial experience for each of us. We have learnt from the team relationships, the work we did and the churches we visited. As we go our separate ways, we will begin to see more how these ten months have affected us as individuals. However, we each feel that our faith has been challenged and has become more real in our everyday lives. ■

We began to rethink
our involvement in our
own churches and the
responsibility that we
should take on as
members.

Below: "We were able to do children's holiday bible clubs"
Bottom: Mitch and Debbie performing their famous banana sketch

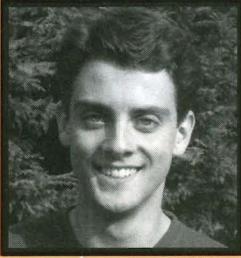




Steve Woolcock

When I decided to take a year out with the BMS and to go on a 28:19 Action Team I had no idea of where the whole experience would lead me. I must admit that I never thought it would be straight back to Baptist House.

On graduating from Warwick University I had no real idea of what I should do with my future. I needed time to decide and I felt that I wanted to do something for someone other than myself, and for God. I was accepted by the BMS to go to Lille in Northern France. I lived and worked in Lille with a Christian community dedicated to helping people who were homeless, and people with drug and alcohol problems.



Action Team Co-ordinator

Spending nine months on an Action Team really changes your outlook on life. Speaking from personal experience I can say that it has made me more open to God's will and his plan for my life. I looked for the way in which he wanted me to go, and I didn't have long to wait. Becoming Action Team Co-ordinator has given me the opportunity of being involved in a scheme I really believe in, but from the other side.

I have had first hand experience of how God can use these teams and how, through them, he spreads his word and love overseas. The teams also have a huge impact on churches in Britain. They increase awareness of world mission and the social

problems in other countries. The experience also radically changes the individual in terms of confidence, faith and outlook on life.

It is a real privilege to be in the situation to advance and extend the scheme so that more young people like myself can go and serve God.

28:19 Challenge UK

One of the ways we are already furthering the scheme is by introducing the 28:19 Challenge UK team. This gives young Christians from overseas and the UK the opportunity to work together in Britain motivating young Christians about mission.

Challenge UK is a very exciting project and I feel very fortunate to be able to work alongside it, as well as with this year's overseas teams which are going to Albania, Zimbabwe, Belgium and Jamaica this month. ■

28:19 ACTION TEAMS

- A YEAR OUT!

Are you looking for a challenge, an opportunity to live out your faith in another part of the world? Are you between 18 and 25 years of age and able to take a year out? If so, BMS 28:19 Action Teams could be the answer.

Now entering its fifth year, the BMS 28:19 Action Team programme has helped many young Christians put belief into action in places as far apart as El Salvador and Nepal, Brazil and Thailand, France and Jamaica, Albania and Zimbabwe.

They've been involved in social work and youth work, in teaching and evangelism and in a variety of other kinds of church work. And what's more, they've been appreciated. "Send us another team next year," has been a common reaction from national Church leaders after having an Action Team working with them.

So these young Christians have an opportunity to share



something of their knowledge and experience. But each readily admits that they receive more and learn more than they ever able to give.

Living in another country is a learning experience in itself. Those going to work in the two-thirds world confront poverty face-to-face. There they meet real people, not just the victims the western media loves to portray. They meet happy, generous people who, although poor, will share their



last crust of bread with their guests. They meet Christians working out their faith within a culture

and environment so different from that of the UK. But their worship is nevertheless lively and their witness relevant.

So not only is the overseas experience exciting, enriching and challenging, it is a time of personal spiritual growth and of growing Christian maturity.

Time and again Action Team members say they intend to become more



involved in their home churches, putting into action some of the lessons they have learned overseas.

The 28:19 Action Teams for 1994-95 have completed their training and are leaving for their assignments overseas. In addition, there is the new venture of a 28:19 challenge UK team made up of young people from overseas churches and from the UK. Their challenge is to interest at least 10,000 British young people in world mission.

So what about next year? Are you able to take a year out? Are you prepared to be challenged and changed by working with Christians in another country? Are you ready to spend one month in training, six months overseas and another two months touring the UK sharing your experiences? And if not you, do you know of any young people who might be interested? If so, give them this magazine when you've finished with it? ■



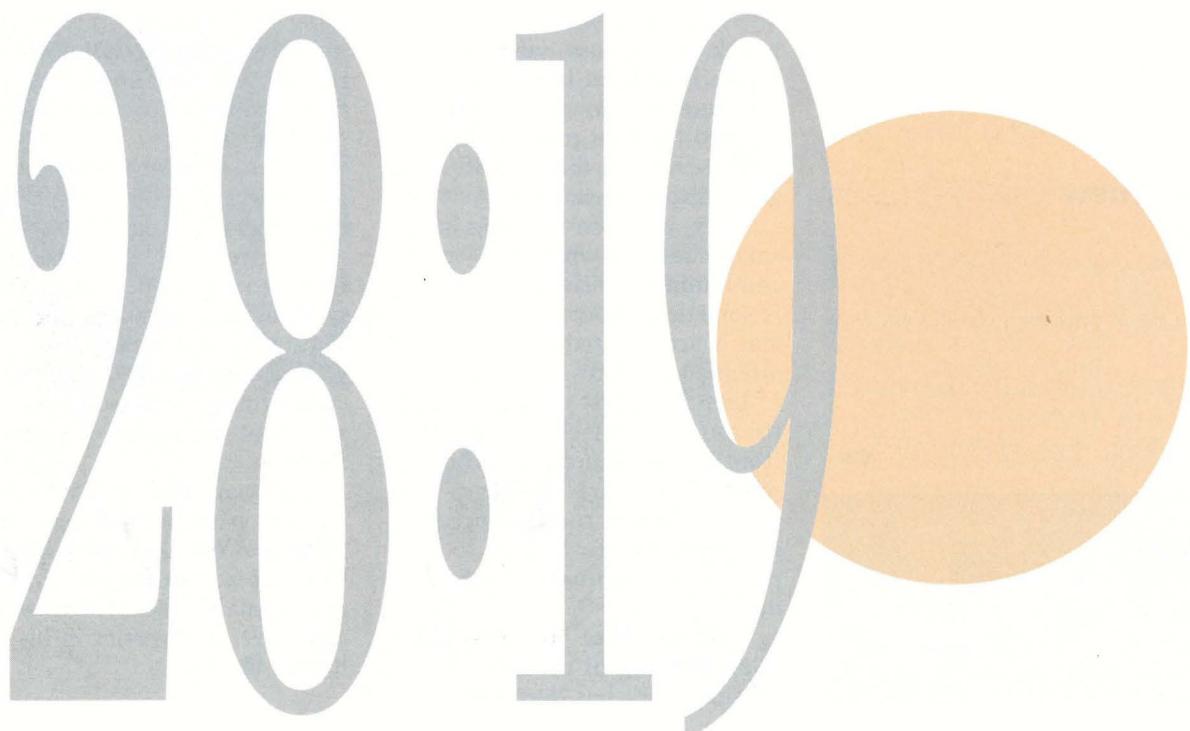
Ruth Robinson and Mark Binney were members of the 28:19 Action Team - the "Salt Shakers" - which went to India and Bangladesh in 1991-92.

Shortly after they returned they got engaged and were married on 23 July this year at London Road Baptist Church, Lowestoft. At the wedding they decided to make a collection for the work of the BMS in India and Bangladesh.

At the moment they are both university finalists. Ruth is studying sociology and psychology at Hull University and Mark is reading theology in Durham.

"We are hoping to spend a year working in a church in Newcastle after graduation and then probably on to teaching and ministerial training," they said.

"We both learnt a lot through the time we were with the BMS and it certainly challenged us into future full-time service." ■



Life and Language



It's certainly been
an experience!

The nine month scheme has taught us all a lot and the six months spent in Carcassonne gave us an insight into life on the mission field.

Despite reports of how hard mission work is in

France, we were not prepared for the difficulty which faced us and long-term missionaries working there.

We knew that France was a hard and spiritually needy country but not quite to the degree that our six months out there has shown us. ➤



Many misconceptions about the state of Christianity in France are based on the belief that it is a strong Roman Catholic country. Indeed the statistics (about 80 per cent of the population are baptised into the Catholic church) would appear to support this view.

However, we discovered that a very small percentage, maybe seven or eight per cent, are actually 'practising' in any way.

This 'nominal Christianity,' along with an attitude of self-sufficiency common to affluent Western society, makes mission work in France very difficult.

Through the evangelistic events that we were able to organise, which were almost invariably met with apathy and a lack of response, we began to realise how hard life is for long-term missionaries, who have to learn to trust God and to persevere, in the face of great discouragement.

They are often working in small churches where the commitment of church pastors is sometimes poor. This problem is accentuated by low attendance figures.

French Baptist churches suffer too from a lack of support from nearby churches, because most of them are also struggling and often too distanced geographically to be able to provide any mutual encouragement.

Through these problems our understanding of the role of mission work has deepened as

has our respect for both missionaries and national Christians alike. They make such great sacrifices in their commitment to spreading the gospel.

We also feel better equipped, after our experience, to know how to support missionaries abroad (letter writing, prayer etc) and are inspired to encourage our churches in Britain to do likewise.

We not only feel strongly about mission abroad, our time both in France and during our tour has made us aware of the need for mission work in Britain.

We've been challenged to take an active part in evangelism and outreach at home and have realised the importance of the church's role in this.

As individuals we learnt a great deal such as coping with life in a foreign country with a different language whilst also living away from family and friends. We now appreciate home life and no longer take it for granted.

We've all been Christians for a number of years but our faith has developed and deepened.

For some it's been an opportunity to experience God's working in a very real and personal way and also that Christianity is a 100 per cent commitment with God constantly at the centre of everything.

It's been a valuable time to learn to trust in God for everything and through everything. God has a plan for our lives and wants the best for us so we can leave our worries in his hands. ■



Discussion Starter

Double Take Double Take



1 The Zimbabwe Team testified "We each, without exception, grew in our personal relationships with God." Why was that?

Would this still happen if their lives were one long Action Team? And what do you think would cause you to grow in your relationship with God? (See p16).

2 Similarly, the Sri Lanka Team said "We never thought we'd learn so much and come home so rich." (See p5). What riches could we all covet from Third World countries?

3 What are the similarities and differences between the community of Christians in Lille and a sect? (See Total Commitment in France, p17) How does living like this influence one's lifestyle and priorities?

4 The Brazil team said "We began to rethink our involvement in our own churches and the responsibility that we should take on as members." (p7). What have young people to offer in our churches? Do you encourage young people to use their gifts in your church? If your answer is 'no', why not? What are your objections?

5 Do you think the situation of the church in Britain is different from that in France? (See Carcassonne Team, p10). How typical are they both of being mission fields?

6 The Brazilian Team also said how, on their return to the UK, they visited 31 different churches to talk about their overseas experiences, and how "it made us think about how the practice of our home churches isn't the only or best way." (p7). Even if you don't have the opportunity to share in overseas work, how could you participate more in the life of other churches in this country? What do you think you would learn from this? Is it something you would want to do?

7 Do you agree with the Lille Action Team that, "This lack of letting God affect our lives is why many churches here (ie in Britain) are bringing few, if any, new people to faith in Jesus."? (See Total Commitment in France, p17) Do we know the main factors involved in bringing people to faith? ■

DOUBLE TAKE?

Double Take is a way of using the Herald to consider, more deeply, the theme which is highlighted each month. Whether used privately, within a missionary or house group, or as part of Sunday worship, the hope is that a better understanding of the issues will lead to a change in attitudes, to a commitment to prayer, to involvement in mission and to action.



Bible Study

Double Take Double Take

Jesus as a youth and a young man

Luke 2: 40-52

These verses are the only clue we have to Jesus' life between being a baby and a full grown man, although a lot of stories were written and published in the apocryphal Gospels, which did not make their way into Scripture.

The feast of the Passover was one of the great festivals which Jewish men were required to keep in Jerusalem. Whole families would travel there so that the town swelled from its usual population of 25,000 to around 60,000 to 100,000 people. Huge caravans of people travelled together, both for companionship and security, and so it is not surprising that Mary and Joseph did not notice that Jesus was missing until they were on their journey home.

What does this passage show us about Jesus' early relationship with his Father?

What does it say about Jesus' growing up and reaching adolescence? See verse 50 especially. Name some of the questions and problems he would have had to face? Would these have been the same as every other youth?

If children aged about twelve in your church were to display this same attitude, what would your reaction be?

How does this passage reflect young peoples' experiences of

older people today?

Verse 51 - Jesus' independence was not rebellion. Name as many things as you can you perceive to be expressions of young people and youth culture today. How many of these are out and out rebellion, and how many merely a statement of independence?

Mark 3: 13-19, Matt 17: 24-27

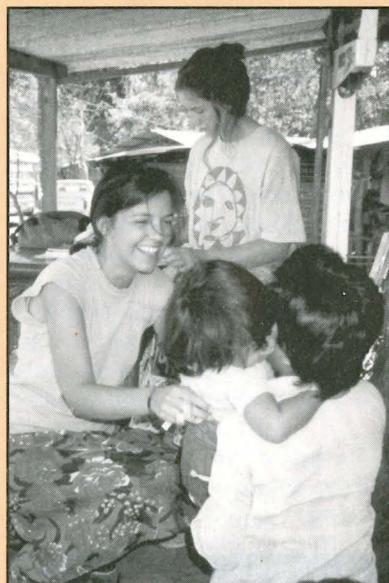
Have you ever thought about the age of the disciples? Jesus, himself, at this stage would have been in his mid to late twenties, and given that he was the Master or Rabbi, he would have been older than most, if not all of his apprentices. The miracle of the four drachma coin's appearance to pay the temple tax for Jesus and Peter throws more light on this question. This temple tax stemming from Exodus 30 : 11 - 16 had to be paid by those who were 20 years old or more, and given that all of Jesus' disciples were present on this occasion, the implication is clear that all of them apart from Jesus and Peter were less than 20 years old.

What responsibilities did Jesus give his disciples? How are some of these things reflected in what the Action Teams did?

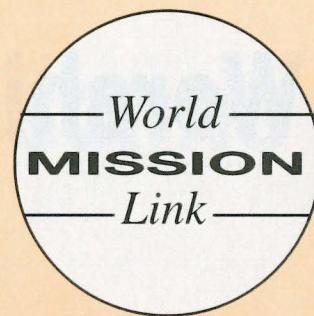
Are there any similarities between the disciples being thrown together in a group, and the members of the Action Teams coming together? What problems would they both have to deal with?

At what age do you give people these responsibilities in your church? Take a look at your diaconate. How young is your youngest deacon? And what about other church appointments - Sunday School leaders, Housegroup Leaders, Leaders of mid-week meetings. How many of the people currently doing these jobs are what could be termed

'young'? Are your young people encouraged to hold such appointments in your church? Do they want to? And if not, why not? What objections are raised to young people being given positions of leadership, and how valid are they? ■



Action Points



1 SOMETHING FOR EVERYONE. Enclosed with this Herald magazine is a leaflet on BMS Action Teams. If this is not applicable for you, please pass it on to an eligible young person.

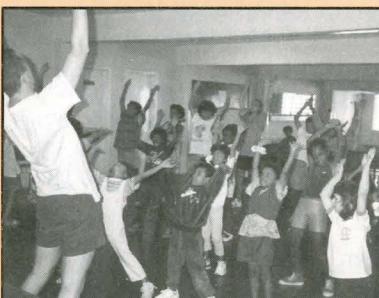
2 The Brazil team said of the church in Brazil: "Young people took on positions of responsibility within their churches like evangelism, music, youth groups and publicity." (p7). How could you encourage your young people to take on responsibility in your church? Find ways of opening up avenues of service.

3 How do you view young people in your church? Do you tolerate them until they grow up and become responsible adults, or are you looking for their potential, and seeking to use their gifts? Actively encourage your young people to get involved in the areas of service where they have gifts.

4 How often do you write or pray for your Link missionaries and workers in other countries? Is this something you could improve on - and perhaps involve your young people? (See Carcassonne Team, p10).

5 Who organises the Youth activities in your church? Are events organised for young people, rather than by them? Talk to your young people; ask them what they want, and what they enjoy doing. You might be pleasantly surprised!

6 Finally, don't forget BMS's own Youth Project, Sawaddee! which is raising money for various aspects of work in Thailand - working with AIDS sufferers, helping tribal communities and our own Thailand Action Team. The project book is available now from BMS Didcot. Don't delay further.



TIME TO TAKE ACTION *The World Mission Notice Board*

Is it full of notices, pictures, letters? Are some things out of date? Do some notices look a bit dog-eared?

Clear the board. Plan what you are going to display. How about a different theme each month. Make new eye-catching notices. Different groups within the church could do them, involving more people in mission.

Get someone new to the church to look at the board. Ask them if they understand what its all about. Remember, not everyone knows what Link-Up or even BMS are.

Your missionary Link-Up

What are you doing? Writing letters, sending birthday cards, remembering other special events? What about the church your Link-Up missionary is working with?

What are its needs and strengths?

Is the letter writing rota working or do people forget? How about a letter from the Sunday School, or youth group, or women's meeting?

Collect information on the church and country where they work. Display it. Find out more.

World Mission Meetings

What is your church doing between now and the end of the year? Are different groups in the church doing things? What about the Link-Up group, or even the association?

Find out what is planned. If nothing is happening raise the issue of world-mission at meetings - church, deacons, planning group.

What about: five minutes in the Sunday service, an evening Bible study, an after church video, an event for the whole Link-Up group...?

Resources for Mission

How is your church kept up-to-date? What happens in the Sunday school or junior church or youth group? Where do you go for information?

Give out copies of the *Missionary Herald* and *LOOK*. Free sample copies can be obtained from Didcot. Start a church BMS magazine order.

Explore the BMS Resources Catalogue - maps, information sheets, slides, ideas for meetings, videos...

Contact your BMS Representative. Use the Mission Education part of World Mission Link and book a speaker for mid-week or Sunday meetings.

Worship

Have you heard about National Youth Sunday, 20 November? It is a special day when young people can be given the opportunity to demonstrate the energy, enthusiasm, insights and special gifts which they possess and which can enrich the local church community.

Picture the scene. You've been on holiday with your parents to Menorca.

Mum Jim, have you seen Rosie?

Dad No, I thought she was with you.

Mum I haven't seen her since this afternoon, when we left the hotel.

Dad Oh no, where has she gone to?

Mum Anything could have happened; she might be anywhere, beaten, murdered, battered, oh, my, oh no (becomes hysterical).

Dad Calm down love, she can't be far away, calm down. Now let's think, what's the most likely place she'd be? The disco, the beach, in the swimming pool?

Mum Yes, that's right, let's think rationally. Well, she may be at the hotel. She took quite a shine to that waiter. I'll start there, you search the beach.

TWO HOURS LATER

Dad Well love, I don't want to alarm you, but I think it's time we called the police.

Mum Oh no, do you really think something's happened to her?

Dad Well, we've checked all the likely places and still not got anywhere; there's nowhere else left.

Mum Well there is one place. The church we went to the other day; she liked the mosaic in it and said she wanted to get a decent photo.

Dad Do you seriously think she'd go voluntarily into a church? We've been trying to get her to do that for ages.

Mum Well, it's worth a try; you've been everywhere else.

OUTSIDE THE CHURCH

Dad Is that our Rosie singing?

Mum Yes, she's got a lovely voice, I never realised before.

Dad She should really be in the church choir, she sounds great.

INSIDE THE CHURCH

Rosie Hi Mum.

Mum Don't you 'Hi Mum' me. What on earth do you think you're up to? Your father and me have been driven mad with worry. How dare you wander off like that, with no thought for how we'd feel.

Dad For goodness sake, Rosie, didn't you know

we'd be worried about you. Well you can forget that party on Friday; you're not going. To think we spent all this money on a decent holiday and you ruined it.

Mum And what on earth are you doing in here love?

Rosie I'm sorry, really I am. I wanted to get a photo of the mosaic; I didn't realise you'd be worried. I thought the plane wasn't going until later.

I came in to get the photo and these people were singing. I joined in and they let me, they actually let me. Then I started to teach them some songs I know, and the time just flew. Mum, they listened to me and let me join in and I do love singing; it felt really good, like I was doing something in church.

Dad There'll be plenty of time for singing on Friday when you're grounded, now come on home.

Hannah Piddeck, 1994.

Taken from National Youth Sunday Resources Pack. It is available from Baptist Publications, PO Box 44, Didcot, Oxon, OX11 8RT, price £1.50.

There is also going to be a National Youth Work Week 21 - 27 November organised by the National Youth Agency. More info from them - 17 - 23 Albion Street, Leicester, LE1 6GD. Tel 0533 471200.

MORE DATES FOR YOUR DIARY
5 - 8 May 1995 ABY Assembly at Plymouth. All young people aged 16 - 25 are eligible and welcome to attend.

6 - 8 June 1995 - a Conference for full-time Youth workers at Hothorpe Hall, Leicestershire. More details from the Baptist Union of Great Britain Youth Office, PO Box 44, Didcot, Oxon, OX11 8RT nearer the time.

Clowning in Carcassonne

An Action Team Experience

Sarah, Becky, Sian and Adrian

On a sunny morning in March, the traffic in Rue Lespinasse came to a standstill as a juggling Coco the Clown entertained passers-by. No, not from a travelling circus but one of the Carcassonne Action Team which had planned a children's holiday club beginning that morning. The Baptist Church had been transformed into a Big Top, the venue for the week's activities.

This church was where we, a 28:19 Action Team, were based for six months. We were working in Carcassonne in the South of France alongside Ian and Pauline Thomas, a Baptist Missionary couple. Children's work was an area which Ian specifically wanted us to develop. This began with the creation of a Sunday school.

Around ten children aged between 18 months and twelve years were at a loose end during Sunday morning services, while their parents tried to concentrate on the address. Many came from Christian families but a few didn't.

Sunday school is important for all children, but for those from non-Christian backgrounds it is their only opportunity to learn about Jesus. French Church and State are legally separated and religious education is prohibited in the French school system. We were concerned that a lack of structured activity would result in boredom and lead to negative attitudes towards the church.

No Sunday school materials are available. So we had to produce our own programme. This was a challenge, considering the

language difficulties.

Another challenge we set ourselves was the Children's Club. This took place during the holiday set aside for skiing. We planned a variety of events around a circus and animal theme, including the Stories of Creation, Noah and Daniel. We organised memory verses, craft, games and quizzes. We widely publicised the week's events in and around the town in an attempt to attract as many children as possible.

Despite this publicity only half of our Sunday school class turned up. We enjoyed carrying out our planned activities but we also found the week frustrating due to the lack of response. We envisaged the week as an ideal opportunity, of reaching many children from non-Christian backgrounds and we were measuring the success of the club in the light of the expectations.

We learnt that often the outcomes we expect differ from those of God. This became evident on the Sunday when the children took the morning service. They eagerly presented all they'd learnt in a simple but powerful way.

The time spent with these children was an important part of our six months in France. This work at a younger age is a good foundation which can be developed as they grow older. Their simple acceptance of the importance of Jesus in their lives is a lesson we can all learn from.

Jesus has instructed us all to have a similar childlike attitude when it comes to our Christian faith if we want to enter His Kingdom. ■

Below: "Children were at a loose end during services..."

Bottom: The Carcassonne Team



...and a church was born in ESPHEZINI

You can't spend six months in Zimbabwe without it having a profound impact upon your life. That's what the BMS 28:19 Action Team discovered when they started to preach, teach and evangelise.



28:19

**Peter, Graham, Edward, Keeley,
Tom and Rachel**



We experienced many different things in Zimbabwe and found ourselves in situations we never dreamed of being in, but the power of God saw us through each one. We took part in evangelism, preaching, teaching and were involved in completely new aspects of Christian ministry.

We each, without exception, grew in our personal relationships with God and have benefited greatly from the opportunity to try our hand at different skills.

What stands out most was the last working week of our stay in Zimbabwe. We were involved in a church planting crusade in Esphezini, a rural area on the outskirts of Bulawayo.

As part of a team of 17 people we found ourselves taking the life-giving word of God to the people of Esphezini. By day we would visit the local community in their homes, sharing the gospel and praying for the sick, inviting the people to the evening meetings which we held in a tent. The task was made easier and the outreach more effective by PA equipment donated to the National Baptist Convention of Zimbabwe by the BMS.

The evening meetings were a time of excitement and a strain on the vocal chords as from 7.00pm to around 10.00pm each night we would praise God through choruses and testi-

monies and then share the gospel through a simple message, which was met with a tremendous response.

During the course of each week we saw the wonderful way in which God touches peoples lives. We witnessed miraculous healings and saw people, freed from the spiritual bondage of ancestral worship.

A church was born in Esphezini that week and 160 people gave their lives to Jesus. We continue to pray for the power of God to be seen in that place.

It was a wonderful and exciting way to end our work in Zimbabwe and an experience which we are ever thankful to God for giving us.

Returning home to the UK has highlighted the way God has changed us both as a team and as individuals. We have all grown more confident in God and have greater expectations of what he will do in and through us. We have become more aware of the need to take prayer seriously, and to be unconditionally obedient to God. Seeing him work so dramatically in Zimbabwe has brought us to a heightened realisation of the need for revival in our own country and we are more committed to serving him wherever he puts us.

We thank God for the way he allowed us to be used in the expansion of his Kingdom and pray that we may continue to allow ourselves to be used as willing servants in his work. ■

Total commitment in France AND IN THE UK?



Can you imagine eating every meal, every day with another 15 or so people?

Can you imagine living in the same house as all these people, some of whom had no home at all before they were invited to live here, others who are heroin addicts?

Can you imagine nobody being rich, nobody being poor, but everybody having enough? This was life in Lille, Northern France where one of the 1993/4 28:19 Action Teams spent six months of last year.

This lifestyle left more of a mark on our lives than any of the work we were involved in. At first it was a shock living in a way so different from what we were used to. We soon realised that these people have invented nothing in the way they live. They simply have a lifestyle rooted in the community way of life of the first Christians.

"All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need."

What we saw in these people, living in a country with very few active Christians, was total commitment. A growing number of people (presently 14) are on the 'community team' and committed to the community way of life, saying a complete, not partial "yes" to God's call, until the day they die. They are not single people, but families - a big commitment where children are involved. They have given up the chance of being rich, some to share what they have with those who arrive with very little, others to trust totally in God's provision.

It didn't take long to realise that they have not been influenced by some weird sect, but simply have a great love for God. If we have this true love for God, then action inevitable follows. As somebody recently commented: "You can try to serve God without loving him, but you cannot love him with-

out serving." We found this to be so true in Lille.

Seeing this lifestyle made us realise how little, here in Britain (where the French consider a revival to be already underway and soon to overflow into Northern France) we let God affect the way we live. We like to keep time for ourselves and particularly our money. Many give the recommended tithe, then consider the rest to be our own, well-earned money that God has no right to.

Having seen this alternative way of total commitment, we would suggest that this lack of letting God affect our lives is why many churches are bringing few, if any, new people to faith in Jesus. In Acts, where there was a great commitment and love for God, people came to faith in great numbers. "And the Lord added to their number daily those who were being saved" (Acts 2:47b). Similarly in Lille, hundreds have come to faith during the 20 years that have passed since a local pastor first said a complete "yes" to God's call.

We have a lot to learn in Britain from these totally committed people - they put the majority of us to shame. Total commitment makes us feel uneasy because we have areas of our lives that we want to keep for ourselves and not allow God to affect. But the time has passed when it was enough to feel uneasy about this. It is time to do something about it. ■

Steve, Ruth and Rob

After a short time in Kathmandu, where they painted a mural on the wall of a children's ward in a United Mission to Nepal hospital, the 28:19 Action Team moved to Pokhara to work in the Gandaki Boarding School for the first part of their assignment.

After the initial shock of confronting a class of 40 students standing up to greet you the moment you enter the room and waiting in silence for a reply, we settled down to the teaching with relative ease.

Our time-tables kept us busy and, in the case of Claire and Alex, very fit too. Claire ended up teaching 20 periods of PE a week and Alex taught aerobics and dance to classes 7,8,9 and 12. Rachel managed to add "spice" to her science class by sending ten year olds on a wild goose chase having prepared an orienteering lesson with a compass that pointed south. And Sylvia entertained everyone with her attempts to learn students' names. She ended up describing them as: The short one with black hair and brown eyes..."

Sports day was one of the highlights. The emphasis was not about winning but doing your best. The day was completed only when the "adults" entertained the students with games like wheel-barrow and camel races, which were all the more interesting because the female teachers were wearing saris.

Teaching in two cultures



Saying farewell. "Goodbye" in Nepal is different. We were invited to a farewell ceremony just before the end of term and ended up being presented with so many flowers and garlands we could hardly see over the top of them all. Almost every child presented us with a flower. It was all we could do to stop the tears from falling although Alex managed to add a little entertainment by addressing the students as "guys", which in Nepali means "cow."

The second part of the team's assignment was in Thailand where the religion, the culture, the weather and the countryside are different.

Sylvia and Rachel taught English at the Lahu Baptist Convention and the New Life Centre in Chiang Mai.

The New Life Centre consists of three hostels for girls from the hill-tribe villages. It provides education and security for girls who have escaped from brothels in Bangkok and for others who were in danger of being sold into them. We taught them English right from basics. Since we didn't speak any of their languages we used the tried and tested method of making a fool

of ourselves. We developed a successful comedy act where Sylvia was the straight man and Rachel the idiot.

Sylvia still described people as "the one with long straight hair and brown eyes..."

As well as English, we taught aerobics and dance. In return, they helped us to make a traditional farmer's shirt. Sylvia got annoyed at the temperamental machines operated by foot pedals. The house mother didn't help by saying, "You won't get a boyfriend if you can't sew!" But we loved it there. The girls were so caring and helpful.

Claire and Alex went up to the mountains for a month.

We stayed in a Karen Christian village with an American missionary called Edy who has been in Thailand for over 30 years. We taught at Sahamit School, a local village school for children from the different hill tribes. The school takes children from kindergarten up until 10 years of age. We mostly helped teach English through singing simple English songs and playing games which the children enjoyed.

Then we moved to Chiang Rai to teach at a school for the hill tribe children. We taught the older children English, which was great fun, especially the lesson where we borrowed a plastic shopping trolley and plastic food in order to practise a shopping role play. The sight of some of the older boys pushing a trolley around the classroom was one to remember.

Claire, Alex, Rachel and Sylvia

CALL TO PRAYER

For a man's life does not consist in the abundance of his possessions.
Luke 12:15

Lord, we know this is true, but it is hard for us, so used to the abundance of things in our part of the world, and the feeling of security they give, to understand that others can live full and satisfying lives and own little.

Lord, shake us out of complacency show us where real life is rooted and helps us to use what you have given that our life in Christ may be shared with others.

WEEK
43

October 23-29

HOME

Most of the new BMS management structures are now in place. However, the new patterns in the department concerned with constituency support are only now being finalised. At Didcot there are those charged with a variety of tasks to encourage the churches in their programmes of mission education. They provide written and audio-visual material for all ages and regularly visit associations and churches on staff-team visits and other speaking engagements.

Within the UK there is a network of area and national representatives whose task is to stimulate interest and involvement in their area.

WEEK
44

October 30 - November 5

BRAZIL; RONDONIA, ACRE, BRAZILIA AND GOIAS

Goiás is the most recent State which has asked for help. The State capital, Goiania, is growing fast and the Convention aims to plant churches in many towns in the interior. They are asking for church planters, association workers, seminary teachers and help with the Baptist hospital which is still being built. Tim and Rosimar Deller have now moved to Goiania where they are involved in church planting and theological education.

Brasília is the federal capital of Brazil. The establishment of this capital on the central highlands of Brazil, has played a large part in the development of the interior of Brazil. Baptist churches in the capital are alive and vigorous with many church planting projects and a growing awareness of social needs. David and Sue Jackson are teaching in the Baptist Theological Seminary.

WEEK
45

November 6-12

NEPAL: UMN - HEALTH

Patan Hospital is looked upon as UMN's key hospital in the Kathmandu area and attracts many patients from near and far. It continues to be developed, and there is hope that it will generate funds from its private sector which may enhance medical care in rural areas. There are smaller but very significant hospitals in Tansen and Okhaldunga which

barely cope with the demand for patient care. These hospitals serve communities where even the lowest charges are beyond the ability of some patients to pay. However, none is turned away.

UMN is seeking to survey its medical services this year to work out a more satisfactory strategy that will provide health care appropriate to all needs. Community health programmes are a vital part of UMN medical services.

Isobel Strang is extremely busy and involved in health services as a physiotherapist. She is training Nepali medical staff in basic physiotherapy skills and travels between the UMN Hospitals for this purpose. Ian and Sally Smith, Ruth Berry, and Katie Norris have all been in the UK following various courses of study in preparation for a return to Nepal.

WEEK
46

November 13-19

WORLD CHURCH

We quite glibly talk about one world and one church, but the sad fact is that so many of those barriers between nations are seen within the Church, the body of Christ. We need a fresh vision of the Christ who came to reconcile, to build bridges, to make whole and Christians around the world need to work together in our Lord's name to help create one world.

Let us pray for new ways of work and service as the servant church in the world. Let's pray for Christians living in situations of danger because they profess Christ as Lord and Saviour; for sis-

ter missionary societies as we strive together to share with God in his mission of love; for the mission departments of BMS partner churches who themselves commission missionaries to serve in the world and for local Baptist churches that they may see mission not as home or overseas but truly world mission.

WEEK
47

November 20-26

SOUTHERN AFRICA

This area, stretching from Southern Angola in the west, across Zambia and Zimbabwe to Mozambique in the east, is not a traditional area of BMS work, but we have been establishing links in several ways.

Dr Suzanne Roberts, formerly of Bangladesh, is working in Mozambique to work in a community health project.

Steve and Pam Seymour are in Zimbabwe setting up a Baptist World Aid project.

We have also entered into partnership with National Baptist Convention in Zimbabwe and are looking for people to work with them.

We are hoping that a young person from Zimbabwe will be joining the 28:19 UK Challenge Team.

CALL TO PRAYER

1994 Prayer Guide Update

(Week numbers correspond with those in Prayer Guide)

Another quiet working WEEK

STILL QUIET CBFZ compound, Kinshasa

It's been another quiet working week on the CBFZ compound. I slipped in the "working" bit deliberately. A friend asked whether, apart from prying on neighbours, making notes on wildlife and holding fruitless discussions with the odd-job man, I did any work. So I hasten to correct any impression given that productivity hereabouts is a bit on the low side.

The CBFZ compound has a working bit and a residential bit. The working bit is the Community's central offices and the residential bit consists of flats over the offices, a block of apartments, and houses, old, new or not-so-new. Old means turn-of-the century, wooden, prefabricated in Britain. New means local cement-block circa 1980s, and not-so-new means somewhere in-between.

So, some people, like the Community President, Pastor Koli, the Medical Co-ordinator Dr Motingea live and work here. Joint Missionary Affairs Secretaries, Steve and Elizabeth Allford likewise. They make it easier for other people to get around, receive supplies, be informed and generally get on with their job. They rate a high score for output.

The office staff, outside and domestic workers, come in daily, weather and transport permitting. If it's raining at five in the morning the bus and taxi-bus drivers don't go to

work and that delays everyone else. The day gets away to a slow start and you're lucky to have them in by midday. Same effect when fuel is in short supply and vehicles are queueing at petrol-pumps. Taxi-bus drivers go on strike if the gendarmes are taking too much off them. On a normal day folk like to leave by three to join the thousands trying to get home. It'll often take two hours. So output can be dodgy, depending on the way the wind is blowing.

Some families live on the compound but work elsewhere. Pastor Enguta superintends our Kinsasa Region, based at Lisala church. Dr Mengi works for the ECZ, teaches at the Faculty of Theology and pastors the French speaking part of the International Church. Thomas Nlandu is General Secretary of the Bible Society of Zaire.

Jean (as in French), the odd-job man, does casual work paid by the day - very biblical. It keeps him off the streets a bit. He's capable of putting in a good day's work cutting grass.

He's also capable of goofing off if you don't give him a specific job and check that he does it. He sometimes behaves a bit strangely. "Is your chap all right?" or, "Isn't your bloke a bit ..?" they ask, voice trailing away. He looks scruffy, which is hardly surprising because he's living rough. But he has redeeming features.

He pointed to his shoes one

day, held together with bits of string. I gave him a pair of sandals. They'd been given by friends and were too small. Though slightly large he wore them for several weeks. One day he turned up barefooted.

"What's happened to your shoes?" I asked.

"I gave them to a woman who asked for them."

"But you need them for work," I said.

He asked for the money he had been putting by. "I'll buy some more shoes on the market."

"But Jean, you were saving that in the hope of renting a room."

I expostulated further, to no effect, so I gave him his money and sent him away.

I reflect that it had cost me nothing to give him the sandals. I still had a choice of footwear. He had not only given away his only shoes, he had also said goodbye to his hopes of renting a room. Was he even crazier than people thought, or had he performed a genuinely noble action? Either way it was sobering to recognise that I hang on to my possessions like grim death.

I have digressed. What do I do myself? Well, you wouldn't be reading this if you didn't think I was earning my keep, now would you?

*From our special correspondent,
Owen Clark, in Kinshasa.*

LETTER TO THE PM

The Baptist Union of Great Britain and the BMS have both written letters to the Prime Minister sharing a concern for Nicaragua. In the BMS letter, written by David Martin, Director of Operations, he said:

"You will be aware that Nicaragua's international debt amounts to over \$2,500 per person and is six times their 1993 GDP. Interest payments are equivalent to more than 120 per cent of their national yearly exports.

In view of the statistics, we would urge you to appeal vigorously to the treasury ministers of the Paris Club to cancel all of Nicaragua's debts contracted before November 1988.

"We would thank you for the role you have taken in encouraging other nations to cancel debts owed by the world's poorest countries. We hope this advocacy will continue on behalf of nations unable, by themselves, to break the cycle of international debt and poverty.

"I have made frequent visits to Nicaragua and have first-hand awareness of the grim economic outlook there. The per capita GDP is \$425 (much lower than the World Bank definition of a per capita GDP of a severely indebted low-income country) and, of course, many families have to survive on an uncertain income that is well below the average. For many ordinary Nicaraguans conditions get steadily worse. They have felt no benefit from the aid given to their country in recent years since so much of it has been swallowed up in debt repayment.

"Unemployment is about 75 per cent. Severe drought in the last few months will badly affect harvests and our Society has made a grant from our own Relief fund. However, we know that such "band-aid" relief does not tackle fundamental issues. For meaningful change, investment is vital in infrastructure and income-generating projects. If production and exports can be increased, and perhaps tourism developed, then desperately needed improvements in the national economy could begin.

We understand that about a third of Nicaragua's debt is with Russia. Obviously, that country has its own severe difficulties and would be reluctant to cancel its debts. Would it be possible for Britain to propose that in return for Russia's cancellation of Nicaraguan debt that Western creditors would cancel an equivalent amount of Russian debt? Both of those nations would then see some benefit.

"As you and the Chancellor, together with your advisers and colleagues in the G7, exert influence in world-wide economics, we urge you to seek radical solutions to the debt burden so that the South may trade on fair terms with the North.

"Our Society takes a keen interest in these issues and we will be circulating news of any developments to the 3,000 Baptist churches in England, Scotland and Wales, which support our work."

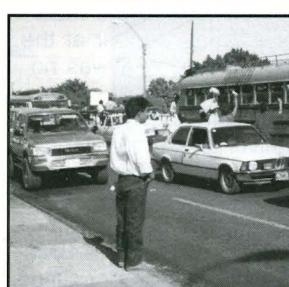
Copies of the letter have been sent to the Chancellor of the Exchequer and to the local Didcot MP, Robert Jackson.

BMS and the

INVIEW

Nicaragua Baptist Convention signed a partnership agreement in 1990. Peter and Sheila Brewer are our workers there, involved in theological education and based in Managua.

For more information on Nicaragua's debt problems write to: Debt Crisis Network, c/o Christian Aid, PO Box 100, London SE1 7RT; Tel: 071 620 4444.



QUESTION-NAIRE

A big thank you to all who filled in and sent back the Herald questionnaire. So far we've had about 1,000 replies.

All sorts of people not only made the effort to answer the questions but also took the opportunity to make comments.

"I've read the Herald for more than 40 years," was typical of some of our older readers.

There was also the new young reader who finds "it a good read and helpful."

We are now processing the information which is going to be invaluable as we continue to develop the magazine. Some time soon, in the Herald, we shall offer a summary of our findings.

CHECK OUT

OCTOBER 1994

ARRIVALS

Joy Knapman
from Sri Lanka

DEPARTURES

Ian and Sally Smith
to Nepal
Action Teams
to Belgium, Jamaica, Zimbabwe and Albania.

VISITS

John Passmore
to Italy
Sian Williams
to Italy
Reg Harvey
to Trinidad
David Martin
to Jamaica

ACKNOWLEDGEMENTS

(for gifts and legacies received between 1 and 31 July)

LEGACIES

Bayes, Mrs Ethel C	250.00
Carwright, Miss M A	2,099.52
Doughty Mrs Violet	1,000.00
Evans Miss M M	250.00
Evans Miss Elsie M	1,000.00
Greenwood, Miss E	500.00
Griffiths, Mrs Glenys	1,000.00
Guyan, C	30.00
Johnston, Miss B	2,501.74
Martin, Miss Margaret	6,014.71
Mason, Revd Walter H	100.00
Pugh, Miss E M	500.00
Robinson, Leslie V	1,000.00
Smith, Miss Nellie	74.80
Stimpson, Miss Annie	50.00
Stokes, Revd Leslie	825.00
Taylor, Mrs Olive	23.65

ANONYMOUS GIFTS

GYE	141.17
London W6	15.00
Worthing	5.00

NEW PM

The BMS has written to the new prime minister of Sri Lanka, Mrs Chandrika Bandaranaike Kumaratunga "to express good wishes as you and your colleagues take up the responsibilities of government.

"Please be assured of our prayers as you work for peace. May you be able to introduce measures to draw all peoples of the island into a process of reconciliation and reconstruction..."

RELIEF AID

The Baptist Missionary Society has sent a further £10,000 to Baptist World Aid for relief work in Rwanda. This is as result of gifts being received from churches and individuals.

The Society earlier contributed £15,000 directly from its emergency Relief Fund.

BMS General Director, Reg Harvey, writing to Baptist ministers, said: "We are grateful for more gifts coming in from the churches and designated for Rwanda. These latest gifts will be sent through for Rwanda relief rather than replenishing the Society's own fund. There are huge needs in the area, so do not feel that it is too late and be assured that money will be despatched for aid work in Rwanda or with the refugees across the borders in Zaire and Tanzania."

The BMS has also sent £10,000 from the Relief Fund to the Baptist Convention of Nicaragua (CBN) to help those suffering from a long-term drought. This is making worse a situation of poverty in Nicaragua where the CBN is having great difficulty in paying its pastors.

"The rainy season, which normally starts in May, has not behaved as expected," reported the Revd Elias Sanchez Garcia, CBN General Secretary.

"We are facing a grave drought which has affected approximately 20 per cent of the crops of the northern, south-western and western parts of the country."

In fact, in some parts of the west, drought damage has reached 100 per cent. "This situation is affecting the work of our pastors and churches," said Elias Sanchez.

"There is an ever increasing demand for help from our churches, especially those in rural areas." The CBN has asked for emergency aid for 31 churches and pastors and for its food for work programme.

THE MADGES ON SAFARI

Members and friends of Budleigh Salterton Baptist Church took to the road for a Safari Supper at the end of August. It was no mere social event. They were celebrating the 60th anniversary of the departure of Edna Madge (Edna Down as she then was), one of their members, for China as a BMS missionary. Edna qualified as a State Registered Nurse at the Royal Devon and Exeter Hospital and as a Midwife at the Salvation Army Mothers'



Edna Madge (Down) 1934

Hospital, Clapton, London. She left for Taiyuanfu, Shansi, on 17 August 1934. She was joined there the following year by her fiancé, the Revd Ernest Madge, who had remained behind to study for his BD. They were married in Taiwan in 1935 during a lull in the air raids which were already a feature of the Sino-Japanese war.

After many years, including more exciting and anxious times in China and India, they returned to the UK in 1959 when Mrs Madge became Secretary for

VIEW

BMS women missionary candidates until 1966.

Ernest Madge served as General Overseas Secretary of the BMS until 1976 when they both moved to Budleigh Salterton where Ernest was pastor for the next six years. They are both now "retired" but remain active members of Budleigh Salterton Baptist Church.

The members of the church thought the Safari Supper was a good way to mark the life's work and Christian witness of a much travelled lady.

The
CAMBRIDGESHIRE CONNECTIONS with the
Baptist Missionary Society 1792
1992

By Stephen Bull



CAMBRIDGE CONNECTIONS

Cambridgeshires connections with the BMS from the Society's foundation in 1792 up to 1992 has been celebrated in a book written by former BMS missionary, Stephen Bull.

Starting with the first secretary of the Society, Andrew Fuller, "Cambridgeshire Connections" describes the "excitement, challenge and dedication, not to mention dangers and sacrifice of those Cambridgeshire men and women who have played an important role in the Society's 200 year history - and the support given by those who 'held the ropes' at

home."

Copies, price £4.50 (£5.00 by post) - this includes a donation to BMS - can be obtained from: Stephen Bull, 1 Gibraltar Lane, Swavesey, Cambridge, or Revd Jim Clarke, 82 Cannon Street, Lt Downham, Ely.

AIR MILES

Thank you, to all those who sent in "air miles" following our request in these columns. As a result, BMS was able to book two flights at a saving of £450 to the Society.

So keep sending them in. BMS spends a lot of money each year on air flights so each air mile you send us will help to keep costs down.

LUDHIANA

Since its inception the Christian Medical College and Hospital Ludhiana has always been in the forefront in perceiving the health needs of India. New initiatives have been born out of these perceptions.

The Christian Dental College founded in 1992 is no exception to this. Statistics of one dentist to 85,000 population speak of the need for qualified dentists in India.

Two years on the College is now fully recognised by the Punjab University and results for the first BDS examination have revealed a 100 per cent pass rate.

Two students had distinctions in Anatomy and Dental Materials and all achieved more than 60 per cent.

As the Medical College celebrates its centenary we thank God for such a promising start for this new college.

BETHEL BRIDGE

H Lactlankima is a Mizo Christian working in Nepal. He is helped by the BMS, in part through the "Moving Mountains" project, in a joint venture with the Mizoram Baptist Church in north-east India. The bridge he is helping to construct is funded by Tear Fund.

The survey of the proposed three bridges were completed in September 1993 while I was doing my Nepali language study. The HDCS

(Human Development Communication), a branch of NCF where I am working, employs one Civil Engineer (Nepali). He, along with the BPC (Butwal Power Company) surveyors did the survey.

After the survey he started the design of the suspension bridge. I joined him February 1994. We called our new bridge "Bethel Bridge." The Engineers of Butwal Power Company are our consultants for each step. All the paper work was done by us in their office.

On 16 May 1994 with my friend Ringa, nine pastors and elders from Jhanlang left Kathmandu by bus with the tools and plant for the construction of the bridge. From the last motor road they carried the equipment. It took three days to reach Jhanlang.

The Bethel Bridge we have to construct is between Jhanlang and Lapa Village over the Ankhu River. The existing means of crossing the river are very poor, rough and dangerous. During the dry season the local people make a temporary wooden bridge every year but it is not strong enough. Many have already been lost whilst crossing this wooden bridge. This year, in April a twelve year old boy fell off the bridge and drowned. When the river is high they have to dismantle it.

They stretch a wire rope of

26mm diameter across the river, about 60m. With various attachments they pull themselves across in a horizontal position. When they need to take a heavy load across, or women and children, they are pulled across by a long rope. While I was on the site, I had to supervise both banks, because I was unable to cross by myself. They had to pull me across. This means of crossing the river is their last resource, even for a expert local person crossing the river it is extremely tiresome.

After crossing the river from Jhanlang, at about 200 metres, there is a very old wooden bridge stretching over one stream which joins the Ankhu river. The bridge has no proper handrail, and no proper maintenance. It hangs at about 40 metres high and spans 25 metres. At the beginning of this year one woman fell from this wooden bridge and was killed. More than four people have fallen from this wooden bridge and have been killed. Even when we finish Bethel Bridge they will have to cross this wooden bridge to go to Lapa village.

On 23rd May 1994, people from Jhanlang and Lapa were on both banks of the Ankhu river with tools in their hands. They were overjoyed to turn dreams into reality. Also they can earn money in their own village. There is no income generating project in this area so this bridge construction is a real blessing. When they have to sell their agricultural products they have to travel at least 4-5 days, after which it has very low value. When they work in our project they can earn Rs70/- per day £0.95. Since the project is small we cannot employ all the villagers, but the village leaders help us to employ them turn by turn. Due to problems in the Khinti project the Himal Hydro Company are going to help us in erecting Bethel Bridge.



Sarah Prentice



Special Offer - Buy 10 or more Calendars
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1995 BMS Calendar and Prayer Guide

1995 Calendar - Available now!



All profits from the sale of this 1995 calendar will go to support a BMS Young People's Summer Action Team in Albania. The cost is only £3.50 including packing and postage. Each month has a full colour photograph and imaginative illustration of people and places around the world where BMS is working and witnessing alongside national Christians. There's plenty of space for writing in engagements, and a meditative prayer for reflection. Buy one for yourself and another for a friend.

Prayer Guide - Available mid October



The 1995 Prayer Guide helps put World Mission on the agenda both for personal devotions and corporate meetings. In a pocket size booklet, each week's spread will take you to an area of BMS linked work. Complete with daily prayer topics, names of BMS missionaries, national church leaders, and information and maps of the area of their service, as well as prayers and meditations. A must for all who want to keep in touch with what God is doing worldwide! Costs £1 including p&p.

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MISSIONARY

HERALD

NOV / DEC 94

"THE SAINTS
OF GOD".....
MAYA, ALICE, VALERIE,
PASCAL, FREDERIC,
MARTHA, RENALDO,
JORIS, STORIES OF
CHRISTIANS FROM
DIFFERENT COUNTRIES
BUT UNITED IN CHRIST

News...
NEW CHURCH
AT PONTA
NEGRA



PLUS DOUBLE TAKE ACTION PULL OUT

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Cover photograph: see story
on page 24.

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HERALD PRICES 1994

Bulk Church Orders

If you order the Missionary Herald through your church magazine secretary, the cost of a year's subscription (which is ten issues) is £3.70.

Individual Orders

If you order the Missionary Herald directly from BMS you also pay for postage and packing, and the cost of a year's subscription (which is ten issues) is £7.40.

Overseas subscribers pay the postage and packing rate applicable to their location.

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The BMS shares in mission with:

Albania	Angola	Bangladesh	Belgium	Brazil	Bulgaria	El Salvador
France	Hungary	India	Indonesia	Italy	Jamaica	Nepal
Nicaragua	Portugal	Sri Lanka	Thailand	Trinidad	Zaire	Zimbabwe

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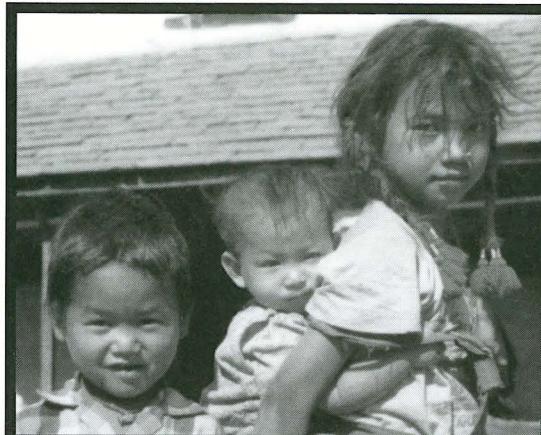
BAPTIST MISSIONARY SOCIETY

Mission is about people. Mission is not primarily about organisations or institutions although we know their purpose is to meet the needs of people. Mission is about ordinary, committed Christian women and men caring enough about the lives of other men and women to reach out to share the wholeness of their faith in Jesus Christ with them.

So BMS is about people too. It is about enabling members of our Baptist churches in Britain to do just that. However, although we know all of our missionary activity is helping people to experience Christ in life-changing ways, we can't possibly meet and know all of these people ourselves.

That's why, this month, we have decided to tell the story of some ordinary saints of God in several of our partner countries. They are different. Their stories are different, but they each have a valid account of their personal experience of Christ and of how he is helping them to face sometimes very difficult lives. They don't normally hit the headlines but these are the real saints we should be remembering on All Saints Day, that is if Baptists take any notice of such dates in the calendar.

Normally we have a Double Take section which examines the main theme of the magazine, but since this is a two month magazine, and we didn't want to miss out Christmas - what greater missionary event is there than the coming of God's own Son into the world of human beings - we decided instead to include a Christmas drama and a fun mission game for you to play when you're tired of some of the traditional party games. The game comes out of our BMS Bubble and Squeak resource for children's work. ■



Young Nepali children

A Heroine Who Survived

by Jenny Dorman

Martha stands less than five feet tall. From behind her tinted glasses her eyes sparkle with life and love. She has a warm smile which easily melts into laughter. Her movements are quick yet dignified. Coming from a Brahmin family in the Gorka district of Nepal she wears a sari but there is no tikka spot on her forehead.

She is a natural communicator, one who speaks from the heart with an endearing modesty. Many would regard her as a heroine for she has survived dire persecution. Her story as she tells it, however, gives no glory to herself. As a group of new missionaries with the United Mission to Nepal we listened spellbound and profoundly challenged. We were being ministered to by a local Christian whose faith far outshone ours. Any experience or expertise we had imagined we might offer the Nepali church seemed irrelevant.

■ was orphaned at an early age and so I received very little love as a child. I used to go out into the fields alone and play. I knew there must be a God somewhere, so I used to worship the sun. One day there was an eclipse. I didn't understand what was happening but I just gazed and gazed as the light of the sun was overshadowed by the moon passing over it. When I turned away I realised that my vision had gone. I stumbled home and collapsed on the bed. What sort of a god was this who in return for my worship took away my sight? I could never again trust such a god. I must search for another who understood my needs.

With hindsight I now realise that the God of love had also been looking for me, overruling in all that had happened to me. Slowly, my vision ➤

Continues
on page 4

A Heroine Who Survived

Continued
from page 3



“We need your prayers and your help in understanding the Bible, although we view it from a different cultural perspective”

improved and when some three years later I was given a copy of St Matthew's Gospel by someone who was working in a missionary household, I was able to read it. The message was rivetting. Here was God who spoke directly and unconditionally. Jesus really cared about people and invited them to trust him.

“Come to me all you who are weary and burdened, and I will give you rest.”

Jesus reached out to all people in need; he was not concerned with caste or with observing strict dietary rules. He didn't avoid contact with untouchables, lepers were healed by him.

As I felt the love of Jesus pouring into my heart, I knew I must share it with others. One day, I was watching the low caste woman who was cutting grass for our animals to eat. I just had to hug her and let her know that I cared about her. This was too much for my brothers, who demanded that I obey them and distance myself from servants.

“But why?” I cried, “if I cut my finger the blood that flows out is exactly the same as that of a servant. We are both capable of bearing children in the same way.”

For some months I continued to defy my brothers, instead practising my new faith with great zeal. I refused to make offerings to the Hindu gods in our puga room. I read the bible and every tract I could get hold of voraciously. If these were found in my room they were promptly burnt. I had to bury my precious bible secretly in the garden. Eventually my eldest

brother compelled me to leave home.

“You've gone completely mad. We can no longer consider you part of this family.”

With that, he closed the door on me and I was left to find my own food and shelter. The season was cold and so I had to curl up in a pile of hay. A friend offered me a tomato and a handful of dry rice. I ate the tomato hungrily, but I had no means of cooking the rice.”

It was not safe for me to stay in the area, for at that time in the 1970s Christians could be imprisoned for their faith. Missionaries who had a visa for medical work, could pray and cautiously encourage Nepali Christians but they too were at risk. Not knowing where else to turn, I fled to the mission hospital at Amp Pipal, but the police followed me and I was arrested.

“We must take responsibility for this,” said the missionaries, “for we gave Marta a bible.”

“Not so,” said the policeman, “she can go free if she will sign a paper to say she renounces her belief but otherwise she must stand trial.”

I could not do that and so I was given a six month sentence. From time to time my friends visited me. Time passed slowly but prayer was offered steadily and one day a letter was received from America. Inside was a sum of money with the request that it should be used for persecuted Nepali Christians. This secured my release on condition that I reported to the police station each month. Whenever I made the wearisome journey I would write texts from the Bible and place these under stones along the way. ■



Top: street vendors in Kathmandu.

Below: meal time in a Kathmandu home.

“ One day, I was watching the low caste woman who was cutting grass for our animals to eat. I just had to hug her and let her know that I cared about her. This was too much for my brothers, who demanded that I obey them and distance myself from servants. ”

The Story Continues

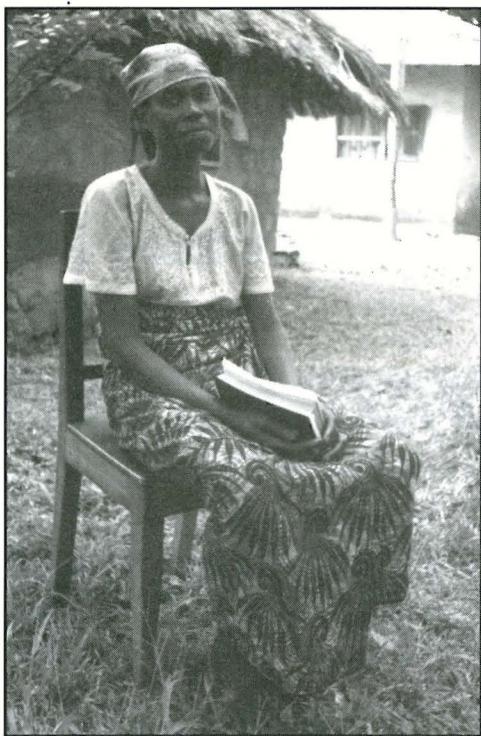
Marta's remarkable story continues with her going to Bible School in Darjeeling. There were big gaps in her formal education but she was a quick learner. When she returned to Nepal she was accepted for training as a nurse and for more than ten years she has been training midwives and developing community health programmes.

“Are we Christians from overseas really in a position to help you?” I asked her.

“Yes,” she said, “we need your prayers and your help in understanding the Bible, although we view it from a different cultural perspective.” ■



Sister Alice, the name by which she is known to Bible Group attenders has seven children. She maintains a vivid testimony in spite of the stresses that come from her still unsaved husband. She is an inspiration to other believers.



Sister Alice

HER TESTIMONY

Life before conversion As a child I was ill all the time – in fact this continued after that. I stayed in my parents' care for a long time. They took me to hospitals continually. I suffered much from dehydration and anaemia. They took me to see doctors and also witch doctors, but I was never well.

When I was old enough, I married, but then I was ill nine years in my bones, headaches, stomach trouble and I kept seeing the spirits of dead people who would give me “another husband” at night. Even so, I was very quick to anger, fights, hatred and arguments.

In 1969 I came to CBFZ for baptism although all my bad traits and habits were still active. In my mind I believed that if I died I would see God because I'd been baptised in water – but it isn't like that of course. Near to the end of 1989, on a Wednesday at 3.00pm I heard the church bell ring for the Bible Group meeting. It troubled me at heart to hear it as though I had a problem, yet I couldn't understand what it was about. I began to look for somewhere to hear the Word of God. I'd been to school for six years, I'd been married for four years – ten years altogether in the church of the CBFZ at Mushie. I heard the Word of God all the time in Sunday services but it was finding no place in my life. There was the tragedy of my unregenerate life, for I was spiritually dead before God.

Conversion I had no peace in my heart. On Sunday I went to church and heard that on Wednesday there would be a meeting for Bible study. I was very troubled at heart, as though I was in a dispute, but the one I was in dispute with was unknown to me. That Wednesday at 3pm, I heard the bell and I went to the Bible Group meeting. The following February – 1990 – some brethren from the Lediba Bible Group (40 miles away) came to lead a seminar. The theme was: ‘The Carnal Christian and the Christian in the Spirit’.

When they spoke I heard clearly that there is no such thing as a carnal Christian; a Christian is someone who is indwelt by Christ. It gave me heart pain to realise this and it bothered me so much that I began to weep to the point where I began to confess all the bad things that I bore about with me in my pagan life – I decided to give it all up and receive Jesus into my life as my Lord and Saviour.

From the day that I converted, I stopped having to be hospitalised with ill-health; the fightings, disputing, anger and nightmares ended and I began to go to places like the hospital to preach. Jesus is doing great things in my life and I see the goodness of God and His perfect will. It is wonderful joy to be a child of God, for we are redeemed by the blood of His Son, Jesus in our midst, the hope of glory. Amen. ■



Reynaldo Acuna is both a pastor and a student at the Baptist Seminary in Managua. This is normal. Many students study at the same time as working in their churches and churches often "grow their own pastors."

Reynaldo was church secretary, president of the church programme, Sunday School teacher, responsible for the music (he plays guitar), and youth leader – all before being elected pastor. He regards this as natural. No doubt it was, for when he was elected pastor, there were only five members in his little rural church. God used the other members to propose him for the office.

At 22 he is unusually young for a pastor, even by the standards of Nicaragua. But in less than two years the church has grown to 25 members, the result of intense visitation, evangelistic campaigns, vigils, retreats and seminars.

Reynaldo works with slender resources. His church cannot support him, although he gets a scholarship from the Convention to attend the Seminary. For the next three years he will make the five hour journey home each weekend to preach in the church at Pueblo Nuevo, then back on Monday. That is the time it will take to complete his "bachillerato" course. Later he hopes to study for a higher qualification, the "licenciatura" (something approaching degree level). If the ambition is fulfilled, it will add up to a long period of study

A Young Pastor

BY PETER AND SHEILA BREWER

while serving a little congregation.

Reynaldo first took up pastoral training in the Extension Programme, at Ocotal, near the northern border of Nicaragua with Honduras. There a small group of students from the remote northern churches meet for two days, a Monday and Tuesday, each month. It was there we first met him, when giving classes there.

This enthusiastic young pastor has many obstacles to overcome. He works in conditions of poverty, in a community of about 3,000 people, who make what they can from the production of coffee, beans, maize and garden produce.

Unemployment is about 80 per cent. Reynaldo describes his family as "campesino" (peasant). Of nine brothers and sisters, only one is employed, as a carpenter. During the civil war,

three brothers did military service and one of them is disabled. Eighteen people still live in the family home.

He tells of his conversion, at an evangelistic campaign in 1989, under the preaching of Othoniel Rizo, then the Convention's director of evangelism, and his baptism by the American missionary Stephen Heneise. He is the first of the family to join the Baptist church, his parents became Christians after him. He recalls, in his early days as a Christian, being reproved for playing baseball (Nicaragua's national sport or religion). Church members feared his devotion to baseball would become idolatry. Probably it was never quite that bad and the criticism is now a joke to him.

He is not alone in his struggle to get a theological and pastoral training, and maintain a ministry in a remote spot. He needs all the help he can get and appreciates all he does. He most enjoys, of the Seminary courses, Interpretation of the Bible, Teaching Methods, Preaching and Pastoral Psychology.

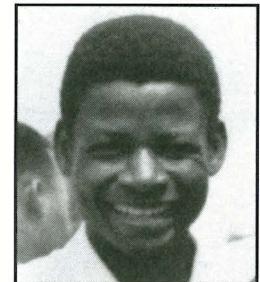
We consolidate the bonds between our Christian communities as we remember the Baptists of Nicaragua in prayer and in support of their struggles in the face of poverty. Reynaldo asks Baptists in Britain to remember the poor of Nicaragua and hopes the ties between us may be strengthened. ■

A group of students taking part in the lay-training programme in Nicaragua

"FREEDOM"

FOR A SLAVE TO SIN

"From the time I received the blessing of the Lord I have served him with the love and grace that he alone gives."



Nkoso's parents separated when he was quite young and he has little immediate family, here. His mother has died and his father lives about two days paddling away, if you paddle hard! He is in his 20's and from reading 'TALA', the frontiers' missions bulletin that we duplicate in Lingala, believes God to be calling him as a missionary. He is waiting on God for the means of paying his way through theological education and/or missionary training and also that the CBFZ will set up the requisite structure or missionary society/department for this to be made possible. We're trusting God with him along these lines ■

MUSHIE, NKOSO MONGO

From childhood I went to church and in 1982 I was baptised in the CBFZ (Baptist Community of the River Zaire) Baptist Church here. Even so, I was a slave to sin. Other church members thought me a quiet, respectful young man, but I was a deceiver in the eyes of God. Satan held me fast and deceived my eyes and understanding.

I sang in one of the church choirs, but even in that choir I was having an affair with one of the girl choristers. The two of us were gripped so fast by it there was no way of giving up. Whenever I heard the word of God, my heart condemned me but as I was a prisoner of Satan I had no means of coming out of it. I remained in slavery until Sunday 11 July 1987. Some Christians came from Kinshasa

to conduct a seminar and they taught about slavery to sin and how to be freed from it. I made a decision and went to the front of the chapel. They prayed for me and I was freed.

From that day forth, a wonderful joy came from God and filled my heart and I began to give myself to prayer, seeking the face of the Lord.

One evening at 8 pm I was in my room praying when I was overtaken by such a wonderful joy that I couldn't express it. I felt the power of God grip me in a way that I had never known before. I began to praise God in words that I myself didn't understand. The lady in whose yard I was living came outside, she was scared stiff that I had gone mad because she heard me shouting with joy, praising God. She beat the door of my room but I was still speaking in this unknown tongue. That lasted until 11 pm. Alleluia! God be praised! From the time I received the blessing of the Lord I have served him with the love and grace that he alone gives.

John and Rena Mellor



Occasionally the Lord puts into our lives folk who are a source of encouragement. Usually they are "ordinary" or "contemptible" by the world's standards yet they have often been through the fires of refining. Such a person is Joris.

Now in his late 30s, Joris became a Christian as a teenager. His family background was non-practising Catholic.

Coming from a large family he was influenced by several of his brothers who themselves found Christ. Joris found a little group of believers and soon became an active member. His skills as a carpenter meant that people were always asking his help, which he gave willingly.

He was married 15 years ago and has two sons, twelve year old David and ten year old Manuel. To see the deep love these two boys have for their father is a testimony to this very unusual man.

Last year his wife left him for another man taking the boys with her and forcing him to sell his house to maintain his children and to give her a share. Through it all Joris has not lost his sense of humour, the twinkle in his eye, or the deep peace that seems to flow from him to others.

Joris' story is perhaps common to many churches but what makes him different is that he was born deaf and dumb. Although he hears nothing and can say nothing, he never misses a Bible study or service. The highlight of his week is the prayer meeting.

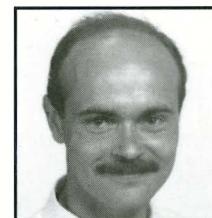
Others may give up but Joris continues and reminds us of the many blessings that we so often take for granted.

"Lord, give us more folk like Joris and thank you for the privilege and the encouragement of knowing him." ■

Joyce and Stuart Filby



JORIS



Others may give up, but Joris, who is deaf, continues and reminds us of the many blessings that we, in Belgium, often take for granted.

Three Saints From Versailles

VALERIE POULAIN

Shortly after we arrived to work in the Parisian suburb of Versailles we received a phone call from Valérie. She had been recently converted and was looking for a church near her home. We were able to tell her that we were starting a new house group only a couple of hundred yards from where she lives!

Valérie immediately became fully involved in every aspect of the church.

In her role as keeper of the church library, she became an enthusiastic publicist for "Pilgrim's Progress". No doubt if she had been around in John Bunyan's day it might have been an even bigger success than it was.

For a little while, after she began evening classes at Nogent Bible Institute in the Paris suburbs, we explored together the idea of full-time Christian work.

We even considered trying to find a place in England since Valérie speaks very good English.

However, it became clear that God had other ideas for Valérie.

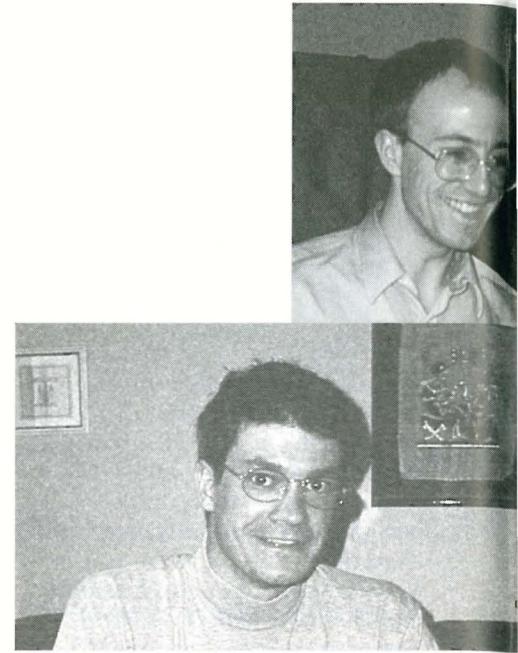
In July 1993 Deepak, a young Mauritian member of the church fell ill with cancer.

In this desperate situation it was becoming obvious that Valérie's presence with Deepak's family was of the greatest importance. She became a sort of co-pastor.

"Reader, she married him!" I'm talking about Deepak's elder brother Raj. He and Valérie are shortly to be married.

Valérie has just been elected to the Church Council and because of her presence in the family there is a theologically and pastorally aware presence in a large extended Mauritian family, many of whose members are either new Christians or not far away.

All this in only four years. Phew! ■



PASCAL CARTON

When we arrived at the church Pascal was a mysterious, tall, dark stranger on the fringes of the church. A brooding, silent presence.

He was converted through the regular teaching ministry of the church, Wednesday by Wednesday, Sunday by Sunday. At least that's what we discovered when, for the first time, we heard him speak at length during his baptismal service a few months into our ministry. He gave a testimony of quite unusual spiritual depth.

But that left him with the problems of his everyday life to sort out: in his mid-20s with no education, a dead end job stacking shelves and no future.

What gifts he had Pascal put at God's service. One of his workmates was converted and is now a big encouragement to the church. Pascal started to work with the children. What's more, he is a powerfully good

Clockwise starting from the top: Frédéric, Valerie and Pascal.



artist and was soon producing work which bore witness to his new faith. I have above my desk an engraving he made called "Pardon" (forgiveness). It sums up that period of Pascal's life for me. It is a dark picture but with the cross illuminated and beating down serpents. This work was part of an exhibition Pascal organised involving Christian artists from Baptist churches in Paris.

Four years ago Pascal had no education, a dead end job stacking shelves, and no future. Today, he is near the end of his first year of studies at Nogent Bible Institute in the Paris suburbs. He is discovering intellectual possibilities he never suspected – including the study of New Testament Greek. Hebrew will have to wait until next year. At the moment it looks as though the future may include service with the European Baptist Mission in Africa. But that is still a few years ahead and so many things could change before then! ■

FREDERIC MAUSSY

Frédéric has a good job working with onboard computers for airliners. When we arrived at Versailles, he was leading Sunday services but we felt was a little unsure of himself. It didn't seem to be his niche. Then he took on the leadership of the youth group and little by little his organisational skills became obvious.

Since then, he has become a member of the church council and has become concerned to

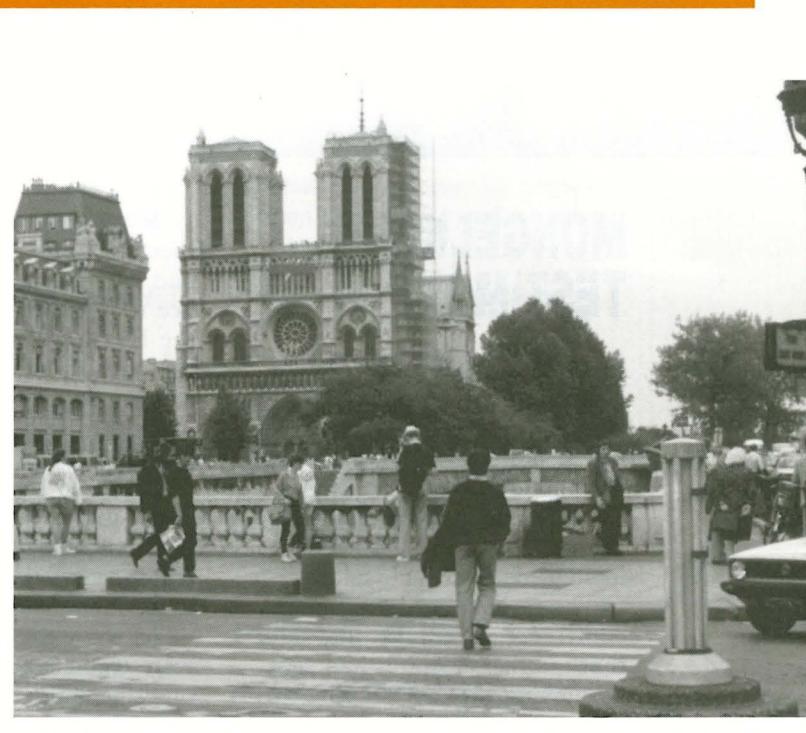
to talk with others about his faith and to ensure that the church provides a good variety of meeting points for this to happen. This concern makes Frédéric a leading figure in contact between the youth groups of the Paris churches.

Frédéric has learned to succeed. He has recently played an important role in organising a vastly successful youth congress for the Paris area and a pancake evening at the church where 70 people turned up and stretched the frying pans to the limit. For the next social event he organised, Frédéric had to limit the number of places – something unheard of. I teased him that he would have to write an apologetic letter to all the Paris churches begging them not to come! What's more, Frédéric recently won a Christians in Sport table tennis tournament.

He says that this trophy means more to him than any of his others – and there are quite a few.

Voilà! Frédéric has increased in confidence in himself and in God. Now around 30, it seems that he will be a key person in the Versailles church for many years to come. He still sometimes leads services but he sees clearly that this is only a tiny part of his Christian service.

Only one thing could put an



end to this contribution to the Versailles church (short of serious illness). Until recently it looked as though Fred would never follow Pascal, our Bible college student, into full-time Christian work. He confounds us by enrolling in the evening classes at Nogent Bible Institute where Pascal studies.

"So what?" you ask. Well, that's exactly how Pascal started... ■

by Robert Atkins



MONGELKAN'S TESTIMONY

I am the Assistant Director of Nursing at IME hospital at Kimpese, Zaire, where I am responsible for in-service training and student supervision. Two months ago Noëlle, the head nurse of the Dispensary, invited me to the Hospital Christian Fellowship national conference in August. She said that another hospital had sent its nursing director so why didn't I think of coming? She gave me a form which I slipped under the papers on my desk. Besides where was I going to get the \$60 for the fees?

I had forgotten all about it when Dr Matendo came to see me and said he had received \$60 for me to go to the conference and could I go? I had no excuse except to persuade the hospital to let me go at short notice. Most of the others had already gone and so they were very surprised to see me turning up at the conference centre in Kinshasa.

There were over 120 people there from all over Zaire. Some had had to make a great sacrifice to get there. I sought out the Nursing Director from Vanga hospital to talk about nursing problems but he just wanted to talk to me about the Lord.

I realised there was something about this man that was different and that I liked. I also realised that there was something missing in my own life.

As the week went by and we were challenged about the life of Nehemiah I realised that I was missing Jesus in my life. When we were challenged to lead a dynamic life with the Lord I decided to go forward and acknowledge openly before my friends my need of Christ as my Saviour.

My friends have been very encouraging and I am so thrilled to have a new dimension to my life. I realise that I now have to live for the Lord. I am very grateful to God for the miraculous way in which He got me to the conference so that I could receive Him into my life. ■

I realised that I was missing Jesus in my life. I decided to acknowledge openly before my friends my need of Christ as my Saviour.

A Christmas Play

by Helen Matthews

DOUBLE TAKE?

Double Take is different this month.

We have decided to include a Christmas drama based on actual work in Rio de Janeiro Brazil.

There is also a light-hearted game with a serious intent to give you something different to enjoy this Christmas. This has been taken from the BMS Bubble and Squeak children's resource.



MARTA The sun's coming out, look! It's getting warmer

SYLVIE I'm still cold.

FILIPE I'll never be warm again

Maria snuggles up to Sylvie, who puts her arms around her, trying to warm her up.

Then one of the doors opens. All the children cheer and clap.

CLENIR (Behind doors) Good morning everyone! Happy Christmas! Come in, come in.

Children all rush in, some stopping to hug Clenir. Maria burst into tears.

CLENIR (Putting arms around Maria) Oh dear! Whatever is wrong with Maria today?

MARIA I was so cold in the night. The street was freezing – and those horrible big boys, they stole our blankets.

CLENIR Oh, no! Tonight you will have new blankets; someone from the church will give them to us.

OSWALDO Perhaps it will not be so cold tonight. Come and eat your breakfast anyway.

MIGUEL I'm starving! What's for our Christmas breakfast?

The children all sit down at the table. It is laid with rolls, fruit juice and coffee.

CLENIR Would some of you like your shower first today

Some children jump up and go offstage. They come back in a few minutes rubbing their hair with a towel.

MARIA (Eating a roll) I can't wait

for my shower. Look how dirty I got last night!

(She holds out her arm).

SYLVIE That was scrabbling around in that rotting vegetable heap last night.

MARTA Not that we found much to eat.

FILIPE What a way to live!

While the children are eating, Clenir and Oswaldo are preparing a puppet show.

CLENIR Right everyone! Showers, then a special story from the puppets!

The children cheer and jump down from the table. The children who have not showered run off stage then come back with towels. Meanwhile others are running around in excitement, until they eventually settle down, sitting on the floor in front of the puppets.

PUPPET SHOW

MARY PUPPET Hello everyone! My name is Mary.

JOSEPH PUPPET And my name is Joseph. We are going to have a baby soon.

MARY PUPPET I wish we didn't have to travel so far. I'm very tired.

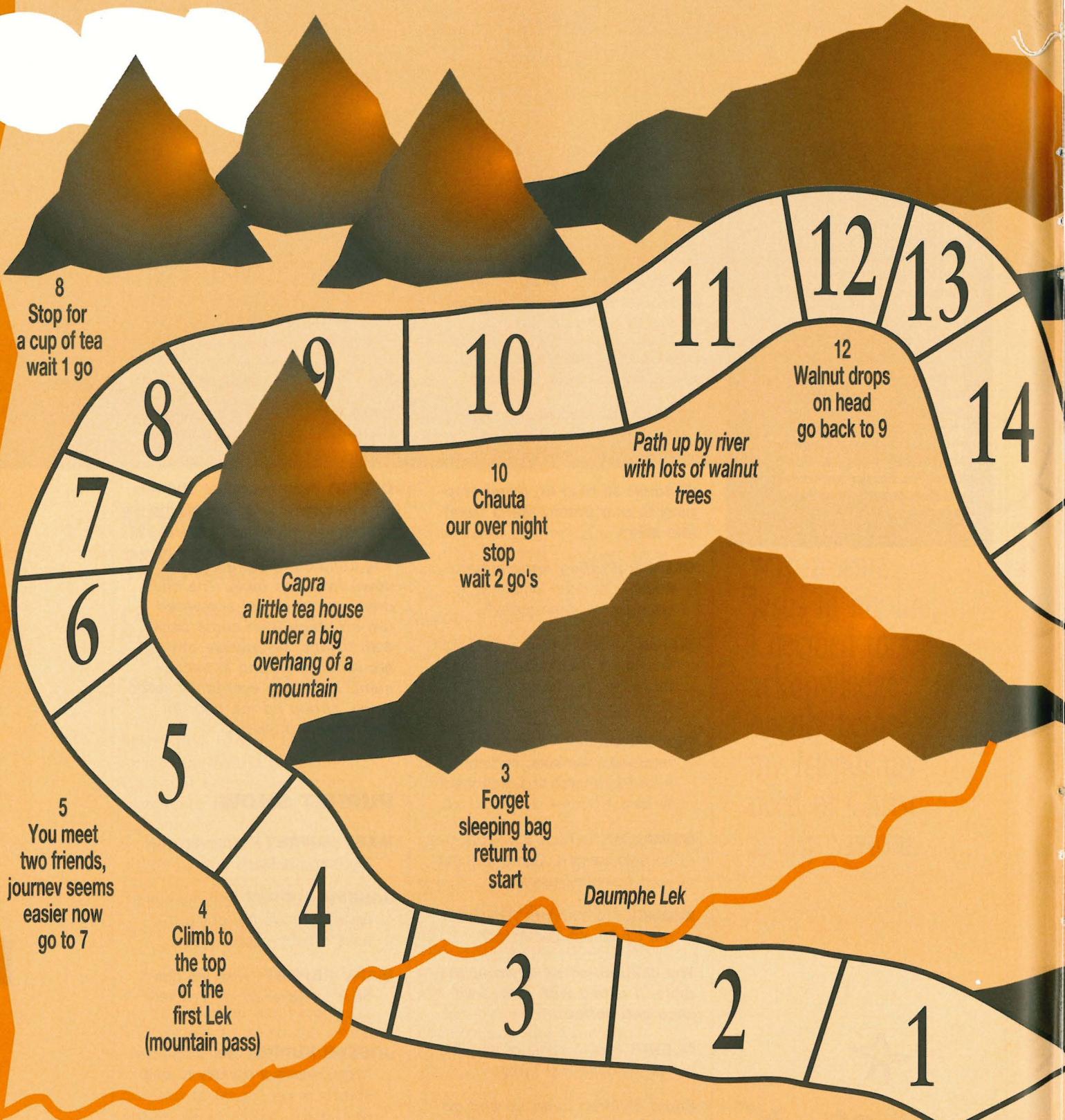
JOSEPH PUPPET Not long now Mary. Here's a donkey to help you.

DONKEY PUPPET Hello! I'm a...

JOSEPH PUPPET We know who you are. Just behave like a donkey and let Mary sit on you.

continues
on page 16

The Path



A mountain trek made by Corinna Woods (BMS missionary in Nepal).
How quickly can you get there ? Use a dice and different coloured counters.

to Rara

Tiny Bhuddist
temple at the top
of the mountain

RARA

Rara lake

Guest house

Thousands of
flowers here

25

Stop to admire
flowers wait 1 go

25

24

22

23

Jiri small village

15
Fall some of
the way
go to 17

15

16

17

18

21

19

20

23
very friendly
people
go straight
to finish

20
Bridge
collapsed
go to back
to 16



START

River Tila

JUMLA

A Christmas Play

DONKEY PUPPET Sit on me? That enormous fat lady? No way!

JOSEPH PUPPET Ssh! She's not fat! She's going to have a baby. She needs to rest.

DONKEY PUPPET All right, I suppose so. I hope she's not as heavy as she looks.

MARY PUPPET (*Leaning against Donkey*) Thank you, that's better. How far to Bethlehem now Joe?

JOSEPH PUPPET Here we are in Bethlehem. It's getting late. Let's find somewhere to sleep tonight.

MARY PUPPET A nice warm hotel ...

DONKEY PUPPET A warm stable would be nice. Plenty of straw, lovely animal smell...

MARY PUPPET No thanks! You won't catch me sleeping in a stable.

JOSEPH PUPPET Mary, I don't think you've read the script.

MARY PUPPET What?

JOSEPH PUPPET Well you see, it's like this...

MARY PUPPET Go on, spit it out. You've forgotten to book, haven't you?

JOSEPH PUPPET Not exactly. It's just that it's very busy here (*knocks on 'door'*) Or here (*knocks again*) or here (*more knocking*). It's really not my fault, Mo.

MARY PUPPET But where will we sleep? I can't have my baby out in the street!

DONKEY PUPPET OK, OK, I give in. Follow me. You can share my stable.

MARY PUPPET I've told you, NO STABLES!

JOSEPH PUPPET Mary, I don't think we have any choice. There is nowhere else for us to sleep.

MARY PUPPET All right then. But NO ANIMALS!

Exits

DONKEY PUPPET What? Turn me out of my stable? What cheek – I'm off. You can get back on your own.

Exits

JOSEPH PUPPET Hey, come back! You've got our luggage!

Exits

All the children laugh and clap.

MIGUEL They were like us!

MARIA Only better looking!

MARTA Were Mary and Joseph street kids, too?

CLENIR Well, in a way. They had nowhere to sleep in Bethlehem.

MIGUEL They did have a stable!

FELIPE I wish we had a stable to live in.

OSWALDO They wouldn't have been able to stay there long.

SYLVIE That means baby Jesus was a street kid when he was born – just like us!

CLENIR Jesus understands what it is like to have no home. He knows what being poor is like.

And he loves each one of you.

SYLVIE Even at Christmas?

CLENIR Especially at Christmas! That's why all the people at the church have given a special present to each one of you, which are wrapped up in the next room.

All the children jump up and stampede offstage.

CLENIR (*Laughing*) Now, I wonder where they went?

Exits

HAPPY CHRISTMAS



Another quiet

WEEK IT WOULD HAVE BEEN QUIET

It would have been another quiet week on the CBFZ (Baptist Community of the River Zaire) compound if it hadn't been for the visitors. These come in various shapes and sizes. Big, small, short-stay, longer-stay, expected, unexpected, welcome, unwelcome and so on. Fortunately they don't all come at the same time but you do tend to get several at once or none at all.

Back in May we had some big ones. David Martin, Derek Rumbol and John Corbett. The A-Team! They probably didn't think they were particularly big, but round here they count as big. It's what they represent. The Mother Mission! Not a concept that is missiologically correct any more. It should be the Sister Mission. We're supposed to be partners!

That idea doesn't seem to have penetrated to the level of a gut feeling yet. Wherever our Intrepid Three went the cry was not, "Howdy Pardner!" It was, "Papa ayei, njala esili!" –

"Father has come, the famine's over!" Even though we're growing up fast we hope our "parent" mission will still want to give us a helping hand. It's up to us to make our needs known!

Those three were expected. So are our BMS colleagues, who pass through from time to time, either going to Britain or going up-country. We catch up on their news. They often bring

goodies – fruit from the forest or a bar of chocolate from home. They don't usually want to hang around, but sometimes get stuck, waiting for a flight. Sometimes an unexpected visitor drops in. Someone doing the world by bike, or some organisation's representative checking up on something.

Other visitors are local, some on church business, others personal friends. There are those who come in off the streets. One has to say that they are not always welcome, as we have neither the mandate, the resources or the time to run a social services bureau, which is needed. When I was a youngster our neighbour's gate had a little plaque which said, "No hawkers, beggars or circulars." We get all of those here!

Hawkers include the "veggie ladies", who sell fruit and vegetables from a large enamel bowl carried on the head. There are also wood-carvers and artists, feeling the pinch with so few expatriates around. We have beggars who've been coming for years and others who've only recently discovered us. Whatever tale of woe you've listened to, I'll match it! Some need a temporary helping hand. Some are bone idle and need a kick up the pants! Many are so economical with the truth that you can't tell one from the other. When it comes to circulars I think of Michel. He doesn't lack initiative, but

whatever venture I help him with it always comes back round to the same point. He's broke and there are a number of bills to be paid.

Jean (as in French), the odd-job man, first came in off the streets looking for work. That's better than begging, but there's not a lot of work to be had. I sometimes wish that I had a field somewhere and could say to such folk, "Go, work in my field today, and I will pay you what is just."

By the way, the small unwelcome visitors are those that buzz at you by day and tsssing in your ear at night. When they're around it's not likely to be a quiet week! ■

David Martin,
BMS
Director
for
Operations,
preaching
in Mbanza
Ngungu
Baptist
Church.



From our special correspondent,
Owen Clark, in Kinshasa.

The example of MAYA

This is a story of a Christ-centred faith enabling a person to cope in extraneous circumstances. Briefly told it could fill a whole book.

Maya was born in Nepal of high caste parents, but because they were poor, she was married off at the age of twelve to an older man, who already had children by his first wife, and unfortunately had a preference for younger girls. She was taken by him to live in India. Being eager to consume knowledge Maya easily picked up three new languages. And by the age of 18, she had given birth to three daughters.

Her husband, however, tired of her and secretly married a Western woman. He was found out and jailed for polygamy. Alone and frightened with her three daughters in a country which was not her homeland, Maya did not know which way to turn, or to whom she could go for security and the ability to make a fresh start. Her upbringing was strongly Hindu and so she went to the temples to plead her case by worship and to scatter the appropriate offering. There did not seem to be any answers, but in the emptiness she made up her mind herself: she would go back to Nepal.

But her family who you

would think would be overjoyed to see her shunned her; they did not want to know her or her daughters. Maya had brought further shame on them. After all, what are daughters but a drain on the family purse? Sons would have been acceptable – but not dowry requiring daughters.

There was a glimmer of hope on Maya's horizon. Near to where she settled was a hospital, recently begun by the United Mission to Nepal. The Christians who ran it were keen to use her linguistic abilities and Maya was taken on to teach Nepali to the new doctors and help in translation when patients were being examined.

Meanwhile her determined personality was showing through in lots of little ways; she became fashion conscious; she had her hair cut and was one of the few women in Nepal to wear trousers.

At the age of 21 her divorce came through and, although she had her three daughters to care for, she was fortunate, she had a job. Also her parents had relented a little and allowed her and her daughters to live on the ground floor of their home.

At the hospital she heard for

the first time the good news of Jesus Christ; good news that carried huge risks, for at this time to change religion was a jailable, tortureable offence. But the message of Christ was so appealing, so enticing to her empty, searching life. Could she stand the risks? Her parents would surely throw her out, and she could not afford to pay for a couple of rooms as well as being able to afford to feed, clothe and educate her daughters. And if it led to prison, what then? What would happen to her daughters?

There was another complication; her affections were being sought and Ram would not take 'no' for an answer. He came to live with her and provided for her, along with her daughters, which in itself was remarkable for the age and culture. She could not afford to lose him because then no one would believe she was not to blame in her previous marriage. Ram however would not go along with her growing interest in Christianity.

But the pressure in Maya's spirit to believe in Jesus was so great, so irresistible. She had to step out into a new life. She just had to. She did not look



back; she had been led into a joy and an overwhelming peace, a healing for some of the terrible wounds and an awareness of being clean that previous worship had only been able to hint at. But becoming a Christian also meant beatings, total rejection by her family, colleagues who pulled her life apart by malicious gossip and friends.

Other Christians did not desert her; they stood by, caring for her, and praying for her. Determined as ever, she made up her mind she would be baptised, knowing that this act carried with it a two year prison sentence. Maya stood firm.

Joy of joys; Ram, too, decided to make the stand of becoming a Christian. Suddenly, although life was dangerous and risky, she had also reached the peak of wellbeing. Then everything crumbled. Ram had never been able to control his drinking habits, and in time he pursued this habit again, getting drunk and taking it out on Maya in the form of beatings. The daughters had grown up, and they left home, not with Maya's blessing, but awkwardly under cover of abuse and lies, making marriages out of neces-

sity. The church failed her; it just stood back in judgement and tutted.

How far could she be pushed? Should she have prayed more? Should others have helped more? Maya made the ultimate cry for help. It seemed that everything she had had been shattered.

But some stood with her, cried with her, and prayed with her. She began to pick up the pieces very slowly. And somehow, out of all the mess a new sense of purpose began to take shape.

Her problems did not go away – they were still there. One of her daughters ran into further relationship problems that to a Nepali family were culturally and socially appalling – drugs, drink, and neglected children. Maya carried on doing the only thing she could do, she poured out her heart to the Lord.

Church services in Nepal can last five hours, and time is given over for each one in turn to pray to God, to beseech him and open oneself before him. The situation seemed hopeless; humanly speaking it seemed to have no purpose, but God was doing a great work in Maya's

life. The trimmed hair and trousers were no longer the mark of a rebellious spirit, but were part of a life that was radiating the peace and cleansing of God.

That was some years ago now. Today Ram is a key evangelist in his spare time, which means he often only gets two or three hours sleep a day. Maya was offered the opportunity to study in London, but turned it down to stay in Nepal to witness to her own people. Ram and Maya have had a son of their own. He has been a real blessing to them. Today he is in his early teens studying at a top school in Nepal, where peer pressure and narcotics are real influences. He is really searching to know whether he should become a pastor, or perhaps, learn a trade. The idea that he could start with a trade and move to the former has not yet dawned on him.

But some of the pain is still there. Maya's most beautiful daughter has brought shame to her. Maya has to trust that her story has not ended yet, and like the prodigal in the parable this young woman will return to her and there will be forgiveness and restoration. ■

BMS physiotherapist, Isobel Strang, working on a patient at Amp Pipal Hospital in Nepal.

CALL TO PRAYER**1994/5
Prayer
Guide
Update**
(Week numbers correspond with those in Prayer Guide)**CALL TO
PRAYER**

My ways higher than your ways and my thoughts than your thoughts. Isa 55:9

*Ever wise God,
we thank you
for making yourself
known
in creation,
in history,
in Jesus Christ;
by ourselves
we could never have
understood,
we could never have
penetrated
your thoughts
or discovered your nature
of love.*

*Loving God,
make yourself known
today
to those training for
ministry;
give them a vision of
yourself
which they can share with
others.*

WEEK
48

November 27 - December 3
BANGLADESH: MEDICAL WORK

The Chandraghona Christian General Hospital continues to serve the Chittagong Hill Tracts, but there is a dearth of Christian doctors available to serve in the Institution. Also the Hospital is experiencing difficulty in administration - through lack of committed Christian personnel. Prayer is requested to address these very crucial staffing problems.

Close to the General Hospital in Chandraghona is the Leprosy Hospital where good patient care is offered long term patients and also those

who stay for shorter periods or come as outpatients. The long term patients continue to worship regularly together with ex-patients in their own church sanctuary.

Phil Commons, a physiotherapist, is at present on leave of absence and tackling further professional study.

WEEK
49

December 4-10

ZAIRE: THEOLOGICAL EDUCATION

In spite of the economic problems faced by the Church in Zaire, the CBFZ is maintaining its programme of theological education. Pastors are trained both in CBFZ institutions and, in Kinshasa particularly, with students from other church groups. It is vital that new leaders are trained for the future and that they should have their theological education in Africa, developing a theology a strategy which is relevant to the culture and mind-set of their country.

WEEK
50

December 11-17

INDIA: SHARED MINISTRIES

In West Orissa, the West Utkal Agricultural Centre (WUAC) attracts a clientele from the whole of Orissa State. The farm serves as a demonstration site for farmers from rural areas who come for instruction and advice. The Centre also provides a variety of vocational training programmes designed to enable young people in particular to embark on income generating work on their return home. From the Centre members of the 22 strong staff work in

teams - responding to invitations to go to villages where their advice and on the spot help is requested. The work of WUAC has also extended to Rampur and Harlenga where the projects include health care for the community.

Ann Bothamley is on the nursing staff at Vellore.

WEEK
51

December 18-24

BRAZIL: PARANA

The state of Parana in the south of Brazil is more European in feel than most and there is a progressive feel about it. Communications have improved and towns in the interior of the state now have electrical and water supplies.

Curitiba, the capital continues to grow and has not escaped the movement of people from some of the poorer rural areas of the country into favela communities.

There are the inevitable street children, but Baptists have established special work and are providing houses to provide a home and family life for them.

The leadership of the Parana Baptist Convention has recently changed. The new President is Roberto Silvado, who is coming to the UK next year to visit Baptist colleges, and the General Secretary is Izaias Querion.

Kevin and Linda Donaghy have moved to the Toledo church and will be doing evangelistic work.

Gerry and Johan Myhill continue their boat ministry based at Antonina.

Keith and Barbara Hodges are in Curitiba where Keith is Dean of the Baptist Seminary.

WEEK
52

December 25 -31

CHRISTMAS

Sometimes churches shut out any thinking of mission at this time of the year, yet this is the greatest missionary event of all. Christmas is about God reaching out in love through his Son to touch the lives of men and women throughout the world. Christmas is a reminder to us that in the stark and terrible world of disasters and man-made wars that God cares enough to enter it through the person of Jesus and to share its sufferings in the fullest possible way.

So as we greet our Lord's birth with the customary Christmas services, let us recommit ourselves to enter fully into our Lord's ministry of sacrifice.

1995

WEEK

1

January 1-7

ASIA

ASEAN (Association of South East Asian Nations) has adopted a higher profile than previously as resolved by its member bodies - Brunei, Indonesia, Malaysia, Thailand, Singapore and the Philippines. At the same time APEC (Asia-Pacific Economic Co-operation) has assumed more importance, made up of 15 members including the ASEAN group. The larger grouping is promoting a "community" concept comparable to the EEC. The US and Australia are exploring the

issue while ASEAN is negotiating an understanding which does not undermine its regional identity and importance.

Asia is on the move in the world scene and the Christian church is challenged to reach out in meaningful response and is doing so, spearheaded by the vision of Christians in South Korea, Indonesia, China, Nagaland, Mizoram and Nepal.

This week all the BMS Asia missionaries are enjoying a time of Retreat together for spiritual renewal and refreshment. Sian Williams, BMS Director for Missionaries and Joy Knapman, BMS Regional Representative for Asia, is based in Sri Lanka will be joining the retreat in Thailand.

WEEK

2

January 8-14

ZAIRE: GENERAL

The problems of Rwanda, with thousands of refugees in the east of the country, have kept Zaire in the news but have overshadowed the desperate situation in Zaire itself. President Mobutu holds on to power whilst the economy is in tatters and hyper-inflation makes day to day life difficult. Much of the country's infrastructure is falling apart. It is a struggle for families to survive.

The Baptist community of the River Zaire (CBFZ) President is the Revd Koli Mandole Molima; CBFZ covers an area stretching for one thousand miles which creates great logistical problems. Travel is not easy nevertheless the different CBFZ regions are determined to hold together. Churches maintain a lively witness, services are full and many

hold two services each Sunday morning to accommodate all the worshippers.

Elizabeth and Stephen Allford are involved in a variety of practical tasks in servicing the work of CBFZ and looking after the affairs of BMS missionaries.

WEEK

3

January 15-21

NEPAL

Remarkable changes have taken place in Nepal. Released from a rigid Hindu monarchy, Nepalis are adjusting to a democratic style of government. At the same time, the explicit sharing of God's love has brought good news to thousands of Nepalis. In a remarkable manner the Christian Church has been established and is growing rapidly in an exciting way demonstrating that God's Spirit is at work.

The BMS is in partnership with the International Nepal Fellowship (INF) established just over 40 years ago, and also with the United Mission to Nepal (UMN) which is slightly younger. The two Missions work in closely together.

At present Margaret Gibbs together with Denise and Colin Clark (INF) are studying Nepali. Mr and Mrs P Lalringa (Ringa and Diki) from Mizoram, India, are working with the National Church Fellowship. Ringa is an educationist and will be building and establishing a school in Jharlang village. Also from the ZBM is Mr H Laitlankima: Tiana is an engineer and involved in the construction of suspension bridges in N Dhading Dist.

David and Catherine

World Mission Link



All kinds of people are involved in world mission.

There are the over 80s...

Agnes thought her time for organising things was well past until she realised that her church was not involved in Link-Up. Two months and three meetings later, the church was part of a Link-Up group and the first letters had been written to their Link-Up missionary.

There are the children...

Brian got the Sunday School to produce a magazine about their town and sent it to the school in which their Link-Up missionary was working.

There are the ministers...

Christine persuaded the Bible Study group to use material produced in a Third World country.

There are the missionary secretaries...

Daphne looked in Power Pack and organised a mission evening based on two of the ideas she found there.

There are the worship leaders...

Eric though the Harvest Service should be about more than food. He organised a group in the church to produce a display about a BMS partner country.

There are the under 30s...

Freda arranged for their Link-Up missionary to spend time in the local school. The headmistress has already booked a return visit... Mandy arranged a live telephone link with their missionary... Stephen got people writing letters about Third World debt... And Zena persuaded the church to support the Nestlé boycott...

All people with an enthusiasm for mission. What stories can you tell? What stories will you be able to tell of 1995? Have you started planning your world-mission programme? It's never too early, or too late, to start doing something for world mission. ■

McLellan live in Kathmandu where David is working at UMN Headquarters. Grace Penney is a Geography teacher at Kathmandu International Study Centre, and both Paul and Jackie Wicks are

involved in teaching the children aged 11-16 years. More recently Debbie and Graham Atkinson have joined the staff of KISC. Graham is teaching PE. Debbie is also the BMS Nepal Correspondent.



Three photographs of newly graduated pastors with their families.

EBT Graduation Bolobo

by Elizabeth Allford

On July 17th 1994 the Bolobo Baptist School of Theology (Ecole Baptiste de Théologie) celebrated its first graduation since changing the level of study and consequently its name.

The first intake of students for the new four year course began their studies in October 1990. Out of the eight students who began the course, seven successfully completed all four years. This included one single lady from the North Equator Region.

Their studies included French and English, as well as the usual variety of theological courses, such as Old and New Testament Studies, Christian doctrine, homiletics, comparative religions etc. Each student's wife also spent a short time studying, in order to prepare for their future role as Pastor's wife. They too received a certificate.

On the day of the Ceremony, the church was packed with church members, well wishers, and representatives of the State. The service was a very enjoyable occasion with several choirs singing in different languages. This included one organised by a student pastor during his time in Bolobo. In addition the graduating students and their wives sang about the work of the church. The students were presented with a Bible Dictionary and a Bible Commentary, a gift from the Scottish Baptists' Men's Movement, to help them in their future ministry.

Laughter filled the church when the first lady received her certificate, as her husband went out to the front of the church and kissed her. A public display of affection is rare in Zaire!! This part of the ceremony was then repeated for all the ladies and for the men as they received their certificates! It almost became a competition between them as to who could make the church laugh the most!! It

was certainly fun and light hearted after the four years of study.

This group of students are particularly noteworthy for the hard physical work that they had to endure in order to provide for their families during their studies. In the past it has been the tradition of missionaries in Bolobo to employ the Bible students as gardeners, or to ask them to fetch bundles of wood for the wood burning stoves. The wives have been known to wash or iron missionaries' clothes, and to help out generally whenever there was a need.

However these students only had help for the first year of studies as the missionaries were evacuated in September 1991, leaving them without employment. Hence, by their own means they had to look elsewhere for ways of earning a living. Although their sending church and region are supposed to send financial help, it is often impossible for the local churches to help their students. The BMS supports the work of the school and pays the staff salaries, but the students rely very much on their families and manual labour between classes to survive. Due to the difficulties in Zaire as a whole there is particular hardship of the student pastors.

When the students were asked to give a report at their graduation ceremony, they thanked the staff of the school, BMS and various individuals who had contributed to their studies in some form or another. However, their report emphasised the physical sufferings that they had undergone in order to complete their training. They said they would never forget the heavy loads of wood and sticks that they had to carry, they had even been jeered and laughed at by people in Bolobo as they returned from the forest.

Despite all their hardships, after four years of study, they have graduated and now merit the title of "Pastor". Please pray for them as they return to their regions to begin their new ministries.

The new Zairian pastors who graduated at Bolob are:



Pastor Bolaya Fataki, his wife Like Lisabe Bolaya and their four children, they will be working in the Parish of Ntondo in the South Equator Region.

Pastor Meko Mengo Missia, his wife Mbombo Meko and their twelve children, they will be working at Yakombo Nkoy in the North Equator Region.



Pastor Mbianshu Ipan-Monshe Mbula, his wife Kevani Bempane Bibane and their four children, they will be working in the Parish of Kwamouth in the Bandundu Region.

Pastor Boika-Nsambi-E-Nzee, his wife Boika Mambe Mola and their three daughters, they will work in the Parish of Ndote/Botende in the South Equator Region.

Mama Pastor Egbolo Gala who has one child of fourteen from a failed youthful marriage, she will be working at Lisala in the North Equator region.

Pastor Kimbeni Bulewn, his wife Kukabula Mvuaka and their four daughters, they will be working in Kinshasa.

Pastor Lokonda Nzanga Nzeke, his wife Mpembe Lokonda and their six daughters, they will be working in the Parish of Mpenge in the Bandundu Region.

Please pray for these new pastors as they begin their work. ■

Clearing up the mess

from a recent letter from Jacqui Wells who helps to co-ordinate women's work in the Thailand Karen Baptist Convention. BMS has made a grant from its Relief Fund (see In View) to help people affected by the floods.



We have been experiencing the heaviest monsoon rains for years. The River Ping, which flows through the centre of Chiang Mai has burst its banks three times and certain parts of the city have been well and truly flooded.

The McKean hospital compound has been flooded so much that you could have travelled to the hospital buildings by boat. Instead most waded through very deep water to go to work and, as they travelled, they kept their eyes open for snakes swimming through the deep water.

I went to help clear a house on the compound, and that was "something else!" The smell and the slimy mud was something I'll remember for quite a while... And the flood has come three times already.

The north of Thailand has taken a battering and the Chiang Rai, Chiang Mai, Phayao, Phrae and Lampang districts have all felt the effects of flooding.

Mae Sariang also has not escaped. Last week I saw a fertile valley, used for the cultivation of rice, which had been destroyed by flooding. The soil and newly planted rice had been swept away on the floods.

In places there's a new river because the river has changed its course and cut another channel. At this time of the year you usually see the valley full of green rice plants...

This year you see the devastation and the aftermath of flood. Sand and rock have now taken the place of fertile soil; bridges have been swept aside just as if they were made out of match-sticks.

Two men, a father and son, were in their paddy fields when they heard the rush of water approaching. They didn't have time to run to safety. Instead, they climbed a tree and sat in the shelter of its branches before they were rescued.

But in it all we've seen good things too. The thing that's impressed me most is how people have been so willing to help others in distress. Even though it's meant getting wet and dirty, people have helped; even though it's been dangerous, folk have forgotten the danger and put themselves at risk to help others.

Communities have wept together as their homes and land have been flooded and then the same people have worked hard and laughed together as they have cleared up the mess. ■



NEW CHURCH GROWTH

COVER STORY

A new Baptist community has grown from nine to 46 members in twelve months and their first baptismal service has taken place (see cover picture).

The Baptist work in the district of Vila Ponta Negra near Natal in the state of Rio Grande do Norte is supported by a BMS PIPS project and completed its first year in May.

Having started as part of a missionary expansion strategy the Revd Lupercio Bezerra and his family were chosen to lead the work which started with nine founder members and an average attendance of 25 persons each service.

During the first nine months Lupercio's garage was used as the base. With the growth of the work a move to larger premises was needed and, thanks to local gov-

ernment permission, were able to use the hall of the Youth Training Centre.

There is now an average attendance of 65 people and a membership of 46 – a growth of 238 per cent in the first year. The Sunday School has 51 members divided into four classes, one of which is a baptismal preparation class of eleven.

Some land has now been obtained for a church building which has encouraged the fellowship. It will enable them to expand the work even more.

Ponta Negra is a beach area that has a large tourist trade. With a moveable population of some 30,000 Ponta Negra receives an influence from all over Brazil and also from foreign countries. Unfortunately this influence is mainly bad with prostitution, AIDS and drugs evident.

Initially the members were fearful. In many of the services visitors fell to the floor possessed. There was much prayer and many were liberated from evil spirits. Two

young girls were converted and are firm in Christ. It was later discovered that all those people were deeply involved in Spiritism.

"I give thanks to the Lord for the support given by my wife and daughters, Patricia, Priscila and Pauline," said Lupercio Bezerra. "They are involved in nearly all the activities of the Church."

"Also a special word of gratitude to our British brothers and sisters for the investment they have made, helping us in the financial challenge and, as is more precious, with their prayers. We pray that the Lord of the harvest will bless you 'With every sort of blessing in heavenly places, in Christ.'

"We have 21 contributing members of which nine are declared 'tithe'. Unemployment and youth directly influence those figures. With our own resources we have been able, during the first year, to purchase ten benches, two microphones, an amplifier and two guitars."

INVIEW

WAKE UP



Participants at the seminar for church members in the Kinshasa and Bas-Fleuve regions of Zaire.

"Wake up, Look, Get Up and Work (do something)" was the theme of a week long seminar for women and men from Kinshasa and Bas-Fleuve regions of the CBFZ.

Everyone was supposed to have booked months ago, so on the basis of that Mama Ditina organised the buying of basic foodstuffs for about 300 people. By train 136 people travelled down from Kinshasa to CECO at Kimpese. The seminar started on the Tuesday – three good conferences a day, plus discussion groups (21 of them).

Candidates at the first baptismal service of the new Ponta Negra Church in the state of Rio Grande do Norte in Brazil.

Each day throughout the week more and more people came until by the end of the week there were well over 500 people sleeping in the girls' dorm and the Bible Institute classrooms. A team of Kinshasa women organised the cooking.

It was a very good seminar and people were very very appreciative. Those who had asked to return to Kinshasa before the end, decided to stay on in spite of cramped cold conditions (the concrete floors are hard!), and the food was dubious in quantity.

Christians facing suffering. Christian faith and the sects, the local church, its members and pastors. The place of the Child today. Baptists – who are we? Christian family life. A Christian and traditional beliefs were some of the subjects discussed.

BAPTIST GROUP DISCOVERED

The European Baptist Federation team in Albania have discovered a Baptist group in the north of the country.

"This was a big surprise to us," said Gill and Glyn Jones, BMS workers in Albania.

The Baptist Centre office had been contacted by two Christians who said they were Baptists from Pukë.

"They said there was a small group of believers who wanted informal contact with us. We went to visit them with Pastor Per Ake Wahlstrom, a visitor from Sweden who said that he knew the small Swedish Baptist Church from which the young man who had evangelised Pukë had come two years ago.

"When he started evangelism there he was imprisoned; how things have changed since then! The church at Pukë (they don't think of themselves as a church yet: they feel there must be something else to do first!) has six baptised adults and another un-baptised, plus some of their families.

"They have chosen one of their number to be their honorary pastor and he guides the group in their Friday night worship (this is very simple – they know virtually no songs) and Bible study.

"There is plenty of local opposition: the communists are still strong there. The Swedish couple who took the original evangelist's place returned home some months ago so they are very much on their own now.

"They were probably encouraged after meeting us; it certainly encouraged us to meet them. We won-

der how many more independent Baptist groups are hidden away in Albania?"

RELIEF GRANTS

During September the Baptist Missionary Society responded to calls for help from three continents by making grants totalling £30,000 from its Relief Fund.

Heavy rain and flooding in the northern hill tribe areas of Thailand have caused problems for the Karen, Lahu and Akha people.

The Thailand Baptist Missionary Fellowship (TBMF) were able to find 350,000 baht (about US\$14,000) for immediate relief but that was not enough. In response to a request from TBMF BMS has sent £10,000 to help them continue their relief work.

A further £10,000 has also been sent for Rwanda relief. The BMS has received £25,000 from churches and individual donors which means that, together with a contribution from the BMS Relief Fund, the Society has so far been able to send £35,000.

Then BMS responded to two emergency needs within Europe. In September the members of the EBF Council meeting in Dorfweil were told of problems in Moldova and Serbia which the Baptist communities were trying to face. But they were also made aware that neither Baptist World Aid (BWAid) nor the European Baptist Federation had funds available.

So BMS has given help to the Baptist Union of Moldova where, after a long drought, torrential rains have caused much

damage and severe flooding.

The World Council of Churches has channelled some help through the Orthodox Church. However, the Baptist Union is also engaged in relief operations and has asked for £5,000 to provide blankets and warm clothing and also to help rebuild some homes. The Baptist Union has volunteer workers ready to assist in the reconstruc-



tion work and the BMS grant will help them to buy necessary materials.

The Baptist Union of Serbia, through its two humanitarian organisations, Tabita and Bread of Life, has a team of volunteers distributing food and necessary goods to refugees and displaced persons within Serbia.

The BMS has given £2,500 to both these organisations so that they may be able to continue their work.

"I am pleased that the BMS can respond to these urgent needs on behalf of the worldwide Baptist family," said BWAid Director, Paul Montacute.

CHECK OUT

NOVEMBER/DECEMBER 1994

ARRIVALS

Jane Andrews
for Kathmandu
Jerry and Ruth Clewett
from Kaandu
Peter and Valerie Harwood
from Kathmandu
David and Ann MacFarlane
from Altamura
Mairi Burnett
from Tirana
Stuart and Joyce Filby
from Ostende
David and Sheila Brown
from Rio de Janeiro
David and Catherine Meikle
from São Bernardo do Campo
David and Rachel Quinney-Mee
from El Salvador
Helen Johnston
from Sierra Leone
Margaret Swires
from Natal
Vincent and Sadie MacDougall
from Joinville

DEPARTURES

Ian and Sally Smith
to Kathmandu
Sue Frame
to Burirang
Andy and Linda Eaves
to São Paulo

VISITS

Andrew North
to Kathmandu
Derek Rumbol
to Kenya, Tunisia and Zaire

ACKNOWLEDGEMENTS

LEGACIES

Bevan, Miss C	984.60
Bond, Mr Frank C	57.48
De Bruyne, Mrs Audrey	719.97
Evans, Miss E M	117.34
Fisk, Dorothy L	98.55
Heath, Miss Olga R	100.00
Herrington, Mrs Grace	2,107.45
Hey, Miss E M	7,320.00
Jackson, Miss W M	1,000.00
Price, Lottie I	29.26
Wells, Miss E	1,212.16
Thomas, Winifred K	2,750.00

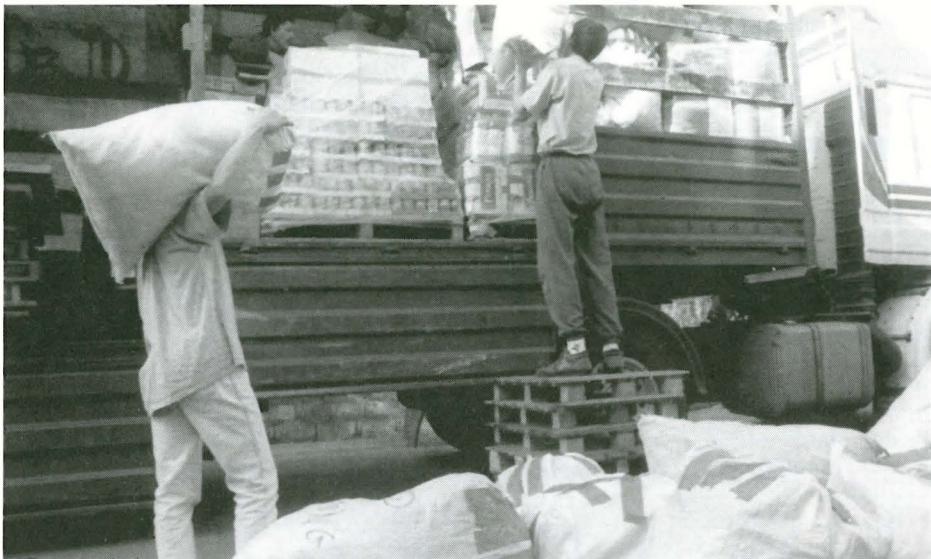
ANONYMOUS GIFTS

CAF Voucher	200.00
Charities Aid GYE	50.00
Charities Trust	23.37
ColchesterFor Rwanda	70.00
Give as You Earn	115.94
Glasgow	20.00
Postal Order	10.00

Simon Smith and Michael Berly loading the trucks at High Wycombe.

Bottom: John Passmore sorting the computers.

INVIEW



DEPUTY TREASURER

The BMS has appointed Mr Mervyn Hancock as Deputy Treasurer to take some of the pressure off Arthur Garman, the BMS Honorary Treasurer.

Mr Garman, because of a serious illness, is not able for the time being to play his usual full and active role within the Society.

Mr Hancock, who until recently was Treasurer of East Sussex County Council, is a member of Eastgate Baptist Church Lewes. Previously he was Assistant County Treasurer in Berkshire. He has also worked for local authorities in Chard, Worthing and Coventry.

He was baptised at Worthing Baptist Church and has also been in membership at Queen's Road Baptist Church, Coventry and King's Road (now Abbey) Baptist Church, Reading.

Mr Hancock joins the BMS at a time when the Society is closely examining its finances.

Although giving from the churches is encouraging and up on last year the end of September it was not quite up to target. In a letter to church treasurers, Chris Hutt, BMS Director of Finance and Administration, wrote: "It is important that we achieve the full five per cent increase in giving by the end of October so that the increase we need to ask from the churches next year does not have to exceed that figure."

He warned that, unless legacies were at a much higher level or expenditure is less than anticipated, there is likely to be a significant deficit in the BMS accounts.

"For this year, the deficit can be met from reserves, but obviously, before too long, income

ALBANIA

Four lorries laden with goods for Albania, including computers donated by British Schools, left High Wycombe at the beginning of October.

It was the biggest ever load organised by the Albania Aid Appeal (AAA). On board were relief goods for various organisations including the work of the European Baptist Federation.

Albania Aid Appeal is the brain-child of Chris Blake who took early retirement some time ago but still wanted to do something constructive with his life. On average he arranges a trip to Albania every three months but normally it involves just one lorry load.

Included in the load this time were the personal effects of BMS missionaries and books for Albanian schools. There were also a large number of computers. These were donated by several UK schools after an appeal from the BMS.

There are very few computers in Albania and in one college teaching computer studies they only had cardboard key-

boards to practise on.

John Passmore, BMS Regional Representative for Europe, learnt through Research Machines that many schools were updating their computer equipment.

An appeal through Research Machines' Bulletin to schools brought a response from schools as far apart as Morrison's Academy in Hamilton, Scotland, the Haberdashers' Aske's School in Borehamwood, Herts, and the Royal Belfast Academical Institute.

In this first shipment there were 40 computers for use in Albania donated by five schools. John Passmore is hoping to take up some of the offers from other schools later.

"The response both to the request for books and

computers has been great and has enabled us to send out this shipment," said John Passmore.

"It will help students learning computing and word-processing who at present are without a computer. The EBF team in Tirana will be giving computer classes in the Baptist Centre and other machines will be given to Albanian schools. There will be a need for more hardware in the future." Simon Smith, a former BMS 28:19 Action member who has been working with the community based at Lille in Northern France, went along to help load the lorries. He was accompanied by Michael Berly, son of David Berly the pastor at Lille Baptist Church.



BMS

£

and expenditure must be brought into line."

Mr Hutt reminded church treasurers that many doors have opened in front of the BMS in recent years.

"We are now working in France, Belgium as well as Albania and Thailand. In an endeavour to follow the Lord's will, we have committed ourselves to seeking ministerial couples for Portugal and Bulgaria. But we have now reached the point where it is difficult to commit ourselves to new work, even when the call is strong, unless further funds are made available by the churches."

CHAIN LETTER

A reader from Scotland has sent in a copy of a chain letter expressing great concern. It purports to originate, way back in the 1950s, from a missionary in South America - not a BMS missionary we hasten to add.

The letter warns of dire consequences if 20 copies of the letter are not sent on within four days and tells stories of what happened to those who didn't. Others, who forwarded the letter to others are supposed to have received large sums of money.

We surely do not need to tell our readers to ignore such superstitious nonsense. If it comes your way destroy it. If nothing else, you will have shield susceptible people from emotional blackmail.

BAPTIST MISSIONARY SOCIETY

GENERAL COMMITTEE NOMINATIONS

Nominations for the General Committee of the Society for the year 1995/96 can now be made by members of the Society, contributing churches, auxiliaries of the Society, Baptist Unions and Baptist Associations and must be received not later than 31 December 1994.

Please act now and remember that the General Committee needs to be as representative as possible of the Baptist constituency.

Nominations should be made in writing and sent to Michael J Quantick, Administration Manager, Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA.

MAKING WAVES

VIRTUOUS REALITY by Ele Clay of the Women's Missionary Union, USA.

We're tired of it the murder/arrest/pre-trial drama involving an idolised former US sports figure. For weeks this summer, media executives stepped over each other to satisfy the public lust for gory details. Why was it so easy for us to become the secondary victims of this and other tragedies? We seem content to gorge ourselves continually on every shadowy piece of bait put on display to lead us deeper into the subtle equation: scandalous story and peak ratings - top advertising dollars.

Part of the attraction was the sordid documentary on the "fall of a hero" in which case the first casualty was our dangerously anaesthetised ability to discern between notoriety, heroism, and ordinary frailty. Or maybe our pocket-first rush into progress has made us so weary that we're happy to substitute our own reality for the vicarious life of the television world. Who can say?

If it is true that popular media reflects our tastes and preferences, then we've been short-changed on those images that can influence us to soar with the eagles. In short, we need a 20/20 vision of virtue not a regurgitation of the old showcase of blue-bloods and benefactors posing as the icons of patrician ideals. The unrelenting stream of public figures in personal crisis has effectively demonstrated that noble character cannot be painted onto morally-cracked human nature.

Let's hear the fanfare for those who continue to mediate for peace even when local political agendas have replaced that urgency with the news-gathering crisis of the moment... And the myriad other "occasional saints" who practise routine kindness, bringing food to an elderly friend who's losing touch with reality... making one's home into a ministry to an unexpected guest ... finding time to be a friend to social discards ... dedicating a home telephone line to daily prayer with shut-ins ... discarding two days' income each month for volunteer service ... reaching into one's own pocket to pay for another's extravagance ...

"Who is wise and understanding among you? Let him show it by his good life, by deeds done in the humility that comes from wisdom" James 3:13



Special Offer - Buy 10 or more Calendars and get a 10% discount, order your prayer Guide before 1st November 94 and save 10%



1995 BMS Calendar and Prayer Guide

1995 Calendar - Available now!



All profits from the sale of this 1995 calendar will go to support a BMS Young People's Summer Action Team in Albania. The cost is only £3.50 including packing and postage. Each month has a full colour photograph and imaginative illustration of people and places around the world where BMS is working and witnessing alongside national Christians. There's plenty of space for writing in engagements, and a meditative prayer for reflection. Buy one for yourself and another for a friend.

Prayer Guide - Available mid October



The 1995 Prayer Guide helps put World Mission on the agenda both for personal devotions and corporate meetings. In a pocket size booklet, each week's spread will take you to an area of BMS linked work. Complete with daily prayer topics, names of BMS missionaries, national church leaders, and information and maps of the area of their service, as well as prayers and meditations. A must for all who want to keep in touch with what God is doing worldwide! Costs £1 including p&p.

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I enclose £.....(cheques made payable to BMS)

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